

AN
APOLOGIE

FOR

DANIEL FEATLEY,

Dr. IN DIVINITIE,

AGAINST

The *Calumnies* of one S.E. in respect
of his *Conference* had with Doctor Smith,
since intituled by the *Pope, Bishop, of*
Chalcedon, &c. Concerning
The Reallpresence.

Made by MYRTH. WAFERER M^r. of
Artes of Albane Hall in Oxon.

*Omnium fama quæ semper sparsis alitur mendacijs, ostensâ veritate
confirmatur. Minut. Fel. Octav.*

LONDON,
Printed by I. D. for Nicholas Bourne, and are to
be sold at the South entrance of the
Royall Exchange. 1634. if



TO
THE RIGHT
REVEREND FATHER
in God, THOMAS Lord
Bishop of *Duresme*, &c.

RIGHT REVEREND



Double Respect makes
this *Apologie* present it
selfe to the publique
veiew under your *Pa-
tronage*; both because it
pleades for a *cause* defended by our
Church, wherein God hath made you
a *Bishop*: and wherein your *Pen* hath
made you eminent, having so dex-
trously opposed the *Romane Faction*;
and that in this *particular*. As also be-
cause

cause one designe of it is, to make good the *Credit* of one, whose *Person* is well knowne, and *gratefull* to your *Lordship*. No question but the wronged Doctor willingly yeeldes, that in such undertakings as these, any *personall* defects should *presse* the *Man* and not the *Cause*, (and this is my desire likewise,) but since out of the spirit of Contradiction the *Respondent's* unknown *Second* hath layd such strange weaknes, & insufficiencie to the charge both of the *Arguments* & *Person* of our *Disputant*, I hope this endeavour will passe for nothing but *Charity*, which shewes how both are injured: & how as his conference, so our common *cause* suffer alike in that reporter's fraudulent *Relation*. These considerations made me presume your *Lordship* would please to own this *Defensive treatise*: & likewise entertain a favourable construction of the *Tendrie* of his *service* who is unfeignedly

Your Lordships
most humble devoted.

The Printer to the Reader.

GENTLE READER,

IT was not requisite, nor did I thinke it worth. while to print verbatim, severally that booke published by S. E. which was the occasion of this. There is nothing materiall in it, but is here (& that most commonly in a diuerse character, with the Page set to it in our margent) summed up faithfully & answered. There are some Letters prefixed by the Author, to this Apology, which at first sight may seeme matters extrajudicial; But they are not so. They will answer the like proæmiall passages of S. E. & give thee the occasion of this Attempt. By comparing them thou shalt collect, that the Authour at first meant nothing lesse then the presse but upon further consideration it was thus by him Augmented and dismissed. By the Dates of the letters, Thou shalt finde it hath slept more then a Twelve-moneth, & that neither corrected by the Authour, nor censured by Readers: so that the Authour may himselfe by this time looke on it with a Readers eye. From the Authour I can assure thee that it is no Ambition, or Itch of the Presse now calles it forth; who blusheth to think that with all he must publish his own weakenes; nor is it any Factionous forwardnes in him to continue or enlarge the Rent betwixt us and Rome, as if it were not already wide enough: but rather to shew upon what grounds we stand off. In particular to save our Doctour a labour: and (if it may be) to quiet such petulant Pens as this, which if they were let alone to vent their bitternes unanswered would fill the world with Satyres & Invectives, against our Church which prays for unity; & against the Persons of her champions, which Abett for truth. With thus much (knowing the Authours mind) I thought good (Christian Reader) to acquaint thee. And so I leave Thee and Him and This to the God of Truth and Peace.



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That there is no such inherent vertue in this proposition (This is my body) as is pretended. That discourse which bids us heare out the proposition before the change can be wrought, is proved Sophisticall. Tautologie is justly layd to their charge. The reporters leeres are proved groundlesse & retorted.

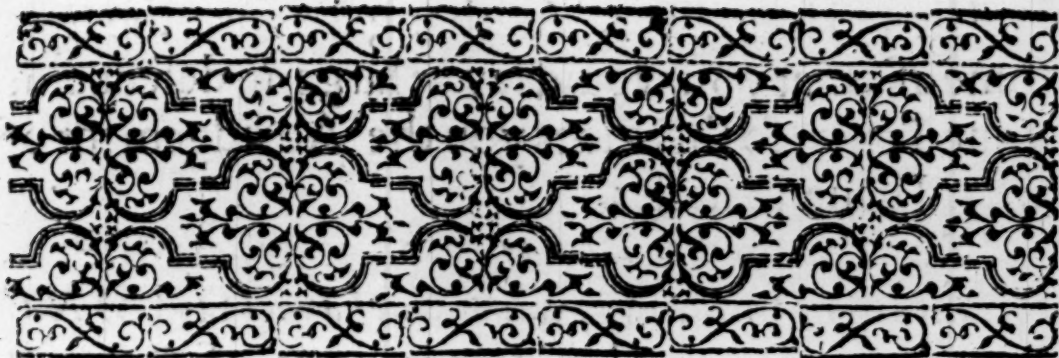
SECTION 6.

Handles the other part of the Sacrament, the Cup. Refutes their construction of these words (This Cup is the new Testament in my blood) shewes that there is by their confession a figure in them. That there is no substantiall change wrought by them. That there is not Identity in them.

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These



These Letters may discover to the
Reader the occasion of this worke, and
withall answer the proemial Cavils of *S.E.*
the unknowne Reporter.

*The substance of some Letters to my acquaintance
the Papist, who lent me the booke written against
D^r FEATLY.*

SIR,



AFTER our private conference, pitching on this discourse of the *Eucharist*, you pleased to leaue mee your opinion of the *reall presence* under your hand; which for mutuall exercise, I concluded to refute, you to defend. But your journey since *Christmas* interposing, you left mee this booke to argue in your roome, which Pamphlet, (though an eye-sore) I haue in your absence cursorily overlooked, and now returne you

B

both

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both it and its answer. As that gaue mee the Epitome of what you would say at large in defence of your Tenet: so this giues you the Abridgement of what I haue against it.

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1 John 4.

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Pag. 5.

'Twas printed at *Doway*, a place whereof Protestants may justly say, what *Nathanael* said of *Nazareth*, can any good thing come out of *Doway*? Almost *twentie yeares agoe*, you say, *the Conference was past*; 'Tis strang this advantage was no sooner spied, stranger that now it is spied, 'tis so weakly maintained, that one who was at the time of that Conference an Infant, should now bee growne strong enough to disable it. *S. E.* hath put a new point on the Bishops discourse, but not so thicke, but that through it spots may appeare. Whether *D^r Featlie* hath seene this new devise, or what he esteemes of his Lordships second, I haue not enquired; but I thinke him farre below the answer of so worthy a Champion, some weaker Pen may foyle him.

Pag. 3.

S. E. sayes, *Hee liked well some fragments of his Lords Answers*: But our *D^r* cannot but mislike these spurious fragments of his objections, inserted instead of such, which he both then and at other the like occasions hath so plentifully and entirely produced and published. Here our *Daniel* is cast bound into the Lyons denne, and as if too strong with both hands, is brought to combate with one tyed behind him; He seemes to sport himselfe with him, as the *Philistines* did with *Sampson* when they had put out his eyes. They who know *D^r Featlie*, cannot but guesse these arguments thus produced, to be but meere bastards, farre unlike his off-spring
both

both in substance and forme, yet as they are urged imperfect, they are not fully answered, but stammeringly and by roate.

The occasions, time, place, witnesses, conditions, and manner of the Conference I leaue to the relation of those who were present; till I see all passages on both parts I suspend my censure; observing that rule of the Tragedian. Pag. 7. 9.

*Qui statuit aliquid parte tñauditâ alterâ,
Æquum licet statuerit, hand æquus fuerit.*

Senec. Medec.

Yet I confesse my charitie hath reason to leane to our Doctor, because it is not unlikely hee is wronged in these circumstances, as he is in the substance of his arguments. And for ought I see those fragments of his are brought in, as meere qu's and occasions of those flourishes, which the Author hath added; which indeed seeme prettie at first sight (like some painted Minion) but bring them to the Sunne their wrinckles and defects are quickly discovered.

I cannot but pittie such parts so mis-employed, whatsoever aspersion is cast vpon the Truth, is pellucid; and though a while falshood may lurke in curious Sophistications, yet at length the Truth will breake through those clouds, and like the Moone-shine allow its spots and blemishes no shadow. * *Si ridebitur alicubi materijs ipsis satisfiet.* Only smile at some passages, and they are answered. All the way (against their nature which is to illustrate) the matter is so involved in similes, that I may say of it, what *Agricola* sayd of the Brittaines

** Tertul. cons. Valens.*

** Tacit. in Agri.*

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lurking in coverts, *Inventa Britannia & subacta*, they were conquered with lesse difficultie then found. Though I confesse it did preposseffe mee with a dis-esteem of his wares to see them vented by false lightes. Yet laying aside all affection to either partie, I will bring his seeming gold to the tryall, and then see if it proove any better then Alchymie. You must suppose me now in the Countrie, alone from the societie of Schollers which the Univerfitie affords, and (though in the absence of a worthy Doctor I am befriended with the use of his Library) yet I am not stored with every booke heere quoted, and therefore my purpose is not to give an exact Answer to every thing in this booke, but it shall suffice to glaunce onely at those lines which carry greatest shew of strength. My paines have only this ayme to teach you, that nothing in it either subvertsthe Tenet of our Church concerning the reall presence of our Saviour in the Sacrament, or confirms your Doctrine of Transubstantiation. Farewell.

Odiham 21. Feb. 1633.

Your well-wisher

M.W.

An



An other to the same
Gentleman.

S I G N I O R,

SInce you received this Answer of mine to Master S.E. I understand it hath had but course entertainment. In steed of the ingenuous Reply which I expected, I heare of Scoffes and Ieeres; Boy and beardlesse are termes which I did easilie beare. But to be provounced an Hereticke, went somewhat neere; If you had meant me only an Hereticke in not adhering to the Church of Rome, this had bin to me no newes, because I know your Anathema's against all those as Hereticke who doe protest against her sentence. But you have famed me for writing Arch-heresies against our owne Church Teners. How you have abused my Copy I know not, but I have chosen rather to be either accused or iustified by the presse, then your report. And this the rather, because I would save the wronged Doctor a labour, who surely else would haue made his owne defence; I hope my charitie shall excuse my forwardnesse. When I sent you these papers, I had not fully examined the matters of fact or circumstances, of the conference, wherein now I am satisfied & resolute publikly to cleare the Doctor & Master Knevet from those Aspersions where with

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S. E. sought most shamefully to defame them; some Philosophicall passages which before I purposely omitted, I have now as occasion is offered, inserted. In some substantiall pointes I have enlarged my selfe that so your malevolent interpretation may have Scholiesto rectifie it; If you continue yet unsatisfied make knowne your doubts, and I shall endeavour to remove them. In the interim I cannot but acknowledge my selfe, in this one thing beholding to you that you have bin the occasion of my vindicating our Churches cause and its abettors from exception, *Odiham June 21.*

1633.

Your Debtour *M.W.*



To the unknowne Relator who calleth himselfe S.E.

SIR,

REfuter, in concealing your name you have discovered your nature, you who will not know the truth, desire not to be knowne. Let me be thus bold, to tell you that either you are misinformed, or shamelesse. You affirme of Doctor *Smith* that he was a Doctor in *Oxford*. If that were true, I might say of our Doctor and his Lordship what one doth of *Iugurtha* and *Marius*, *In ijsdem Castris didicere quae postea in contrarijs facerent.* They learned in the same

fame, that which in Contrary Campes they did practise; but tis conceived his Lordship can shew no other testimonie of his degree taken there then his owne hand. You would perswade the world that it was a slight in our Doctor by cutting off his Lordships tedious supposition, to shift the conference, when it appears to be the onely way to speed his on-set; Doth it not thinke you (in the opinion of an indifferent Reader) rather argue the Respondent of a timorous spirit to spend time, and keepe off the Opponent with by-discourses? Our Doctor came thither to dispute and not to heare his Lordship preach. Againe 'twas included in one of the lawes of that disputation, that his Lordship at that meeting was onely to answer, and had not Doctor *Featly* reason then to challenge him for the breach of that law, when he heard him begin to lay downe (besides the termes and state of the question) arguments to confirme his part? But that you may make it appeare that our Doctor feares to encounter your Bishop; *You say you can put the particulars downe when time serves, that upon your knowledge he hath twice in England since refused to meete your Lord in dispute. Bravely spoken and like your selfe; but let any Reader iudge whether this report be not both false and improbable; for in England there were two proclamations against his Lordship to attach him, and is it likely that a man lurking to save his life, would send two severall Challenges to my Lord of Canturburies Chaplaines in house? this had bin forex ut dicitur suo indicio.* I marvaile you are so much offended that Doctor *Featlie*, in his relation explaines the termes.

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termes of the question, as if it were the way to make the Reader giddy, good Sir, read it againe, and (like him who turnes himselfe backe againe) you cannot but come to your selfe; unlesse to haue the termes of a question pithily, briefly, and clearely set downe, be to make giddie, sure his relation can never be the cause of giddinesse. You have daintily divided our Doctors disputation into seven arguments; I shall answer you in as many sections; and divide my language betwixt Doctor *Smith* and your selfe.



THE FIRST SECTION

Vindicates our Doctors proceeding from the Reporters misprision. States the question of the Reall presence. Nullifies that distinction of a meere figure, and a figure that hath the verity joyned with it. Answers, the 3. instances for it. Shewes their fallacious dealing in leaping from propositions to simple Termes, and how that the same proposition cannot be both proper and figurative. Disproves out of Tertullian their Interpretation of Tertullian, and proves that he is against them. Excepts against that booke fathered on Cyprian, and then brings evidence out of it also against the Corporall presence.

See Conference published by Doctor Featley.

BEfore I answer your Doctors distinction, I cannot but challenge *S. E.* For smothering our Doctors maine Argument. Doctor *Featley* arguing the

the reall presence which the Papists hold had no foundation in Scripture, proves it, because those places whereon they built their Doctrine made not for them, this he proves, because those places (as the words of institution and 6. *Iohn* 53.) were to be understood figuratively and not in a proper sense, which he goes on to prove out of the testimonie of the Fathers, and first fastens on that of *Tertullian* &c. This forme of proceeding *S.E.* takes no notice of, but makes our Doctor begin to dispute at his third Syllogisme, as if he meant to use his Arguments as they do the Commandements, who leave out one quite and divide another to make up the number.

Doctor *Smithes* distinction of a meere figure pag. 28. and a figure which hath the veritie joyned with it, as holding this and reiecting that; is deceitfull and meere words; without any solid opposition to us, or matter for himselfe. For whereas he supposeth himselfe misconceived, if he be thought to admit no figure in these words (This is my body) he would faine father a false opinion upon us, (and goes away, currant with it) that we hold there is in them a meere figure. Where as we most plainly affirme that the Sacramentall elements are not meere empty signes of the body and blood of Christ, but a true and lively figure of them. And though we deny such Corporall presence of the bodie and blood as if the thing signified, and represented were according to the naturall substance thereof contain'd under the shapes of the outward signes, and therewith did descend into the mouth, stomach and bodily partes;

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parts; yet we beleeve a most true reall and effectuall presence of the body and blood of Christ in the Eucharist, so that man receiving the outward signes by his naturall parts, receiveth also the thing by them figured, signified and represented, and that by the action of his spirituall facultie, that is, by an operative faith. And though the very body and blood of Christ be not substantially contained under the shapes of bread and wine, yet they are really Communicated by the holy Ghost unto us, at and by the faithfull and worthy receiving of those mysteries. Yet this reall presence excludes not all figurative speech, since every Romanist graunts a figure in the words of the Cup, and yet holds the blood really given, nay the mysticall head is really present to the mysticall body, though this be taught in Scripture by figurative speeches; a reall thing, therefore may be demonstrated by figurative speeches, Thus you see we hold not so emptie a figure as you would suppose we do.

Nor yet doth all the ensuing discourse evince such a figure in them, as withall supposes a corporall and substantiall presence of the body with the signes, though this be the mayne thing, which is so often sought and aymed at in this booke.

Where I observe, Doctor *Smith* leapes from propositions to simple termes, and shewes that the same thing may be that in veritie and truth in one respect, which in another respect is in a figure; But he should have proved that the same proposition may be true in a native; genuine and proper sence, though the words be used.

used in a peregrine, figurative and improper sence
and then he had said something. But first what
needes a figure if the words be properly true?
Philosophy (whose Axiome is *Extra non sunt
multiplicanda sine necessitate*, (every multiplicati-
on must plead necessitie) might have taught you
as well to disclaime all figures as to coyne
such an one as whereof there can be neither use
nor necessitie. If then according to your opinion
Christs body be properly truly and substantial-
ly bread, what neede Doctor *Smith* fly to a figure
to verifie this proposition, *This is my body*? A
figure is but a borrowed speech, in which words
are translated from their native signification, be-
cause we want proper words to expresse our mind.
Now to what end should we translate words from
their native signification, if they would fit our
turne, and the predicate truly agree with the sub-
ject in the native signification? Words therefore
are never translated from their native signifi-
cation, but then when the sentence would be false,
unlesse they were translated. *Herodes est vulpes* if
vulpes, there were taken in its genuine signifi-
cation the proposition would be false, and it is ther-
fore translated from its proper sence, least it should
purchase elegancie with the losse of truth.

*Omnis predi-
catio figurata,
si voces proprie
sumantur, falsa
est; sin autem
interpretative,
vera.*

Secondly, good Master Doctor, take notice that
since a proper speech is, when words are taken in
their genuine sence; and a figurative, when they
are translated or taken from their genuine sence
that to be taken in their native sence, and not in
their native sence (besides that it is a meere ficti-
on) is a plaine contradiction, because then the

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sence would be native and not native; for you must be kept *ad idem*, and not be permitted to change the proposition which remaines the same onely then when neither the termes of it, nor the signification of the termes, nor the manner of signifying is changed. It will now be very hard for your Lordship to shew a medium betwixt native and not native, for betewen Contradictories there is neither *Medium proportionis participationis* nor *abnegationis*; and then what will become of your medly? *Socius* may be thought to helpe you out with that Axiome of his, *Verum opponitur falso, non opponitur metaphorico*; but that *verum in sensu metaphorico est falsum in sensu proprio* is as true, and therefore the same proposition cannot truly beare both senses.

All this will not stop him, but he will prove there may be, and that this is such a figurative speech as may have the veritie joyned with it. And to this purpose fastneth on three Instances. First in *Iesus Christ*, that *he is the figure of his Fathers substance* *καρὰ τὴν τῆς ὑποστάσεως*, the expresse image of his person, and yet (as S.E. folowes him pag. 58. & 99) *In substance all one with him, that hee is God substantially and God representatively, &c.* what of this? I grant since the divine essence was incarnate, that the sonne is essentially the same with the Father, who though *quoad hypostasim* in respect of his filiation he be a distinct person from the Father, yet *quoad naturam* according to his essence he is equally sharer of the same God head, and is not another but the same God. But I pray
fir^s

Pag. 23.
58. 99.
Heb. 1. 3.

first, take notice that those wordes are spoken of the Sonne as his Divinitie manifested it selfe in his humanitie, so then as the Divinitie of the Sonne did manifest it selfe in his flesh, he had the Image of his Fathers person engraven in him; so *χαράσσει* signifies; Tell me then is this Image the same with the Father whom it represents? is God the Sonne God the Father? is the second person the first? or is the Divinitie of the Sonne as manifested in his flesh the person of the Father? If not then this instance proves not your distinction which maintaines a figure to have the veritie joyned with it. But to sift the simile. Christ was an expresse Image of the Father, so was he perfect man every way like man but in sinne; he represented God, nay was God; he represented man, nay was man; but it will not follow thus of Sacramentall bread; This represents Christs body therefore it is his body; but rather thus it represents his body, therefore it is not his body;

χαράσσει

Againe, Christ was more then the figure of the Father. So the bread is more then a bare figure of the body; for it hath the effectuall presence of the body joyned with it, though substantially it be not become the same. And though the bread be not in substance Christ, yet the faithful Receiver hath (since to give him effectually and in substance is the same) the substance Communicated to his soule, as verily as the bread enters his mouth. I grant Christs body and the Receivers are loco-distant; but such absence excludes not all vnion. The husband and wife may be in severall Countries, and yet continue really

one body, and one flesh. Nay if our vnion with Christ were not Spirituall but Carnall, what privilege had the faithfull more then the profane, since the Carnall man might be as open-mouthed as he? Nor is this Sacramentall feeding the beginning of our vnion with God; but Christs incarnation; we then began to be Gods Children, when Christ by taking our flesh became our brother.

So this simile makes nothing against us, since it only illustrates such a figure as to which the thing signified is present; the difference is in the manner of this presence, which you contend to be Corporall and substantiall, we grant only Sacramentall and Spirituall; yet so that it is Communicated in substance and effectually.

And I pray were you let alone to affirme that in a Sacramentall figure, the thing signified is corporally and substantially present to the signes, would you not denie and destroy the definition of a Sacrament, which is to be a visible signe and seale of an invisible grace? how were they signes if they were the thing signified?

Page. 29.

His second instance is weaker. That a second action of a King should represent the former, proves not that the same thing can represent it selfe, unlesse he will say the latter action is the former action: but let him goe on, *A King (saith he) shewing in triumph, how hee did behaue himselfe in the Warre, is in this latter action a figure of himselfe as in the former.*

'Tis true, but the relation is between the actions of the King, not between the Kings person
and

and himselfe; for to say the King is like the King were to make him two, for the same cannot be like the same, but is the same: likenesse is an argument of plurality. One eye, one legge, or one hand may be likened to the other eye, legge, or hand of the same person, but he intirely cannot be said to be his owne picture.

The King in triumph may be the same King which overcame in the Warre; but he in this solemnity only represents some past actions and postures of his behaviour in the Conquest, not himselfe; that triumph is the figure of the Kinges victorie, not his person. Thus in the Eucharist we see the body and blood of Christ, that broken, this shed, as actions which Commemorate the death of our Saviour; but that it is not the very Christ which is before us, we must beleve because the Creede affirmes plainly he is in heaven where he sitteth at the right hand of the Father.

We say they are Elements which he consecrated before his departure, to that use that they should signifie his body and blood broken and shed for us, and that so often as we should partake of those Elements, we through them might partake of his body and blood, and all the benefits of his passion, as our spirituall repasts, wherewith our faith might be strengthened, and our graces increased.

'Tis true that Christ promised to be with his Church even to the ende, but not Corporally or visibly, nor yet invisibly in other shapes; excluding these fictions, he is Continually with his Church

Eph. 3. 17.

Church secretly by his grace, spirit, and mystically vnion; Nay he dwelleth in the hearts of justified persons by faith. *Christ Iesus* (though he be in a speciall manner present and assistant at this his own ordinance) never ordained the bread to be transubstantiated into his body. For if such a personall presence had bin either requisit or to be expected, I rather beleue he would at some certaine times haue plainely and visibly appeared, and not have thus bin at the becke of every Priest. And whereas 'tis said a King may be the figure of his own triumph; if I assent, what then? If he contrarily appoynt that aswell in his life, as after his death it shall be otherwise solemnized, I hope you'le not deny but that it may be at his disposing and the manner at his choice? His last simile (like the end of every violent motion) is the weakest. *Bread* (sayth he) *exposed in the shop is a figure of it selfe as to be sold.* But (by the Dr. leave) bread as it is to be sold is not it selfe, *Ergo* it is not the figure of it selfe. For if to be sold were to be bread, then it were not bread unlesse it were to be sold; the exposing of it, is the signe of its being to be sold, but neither is bread, it selfe the exposing nor the vendibility bread. I deny not but that the exposed bread is as substantially bread, as that within; but as it is exposed it signifieth a Bakers shop. Hats exposed to passengers are true Hats, but as they hang out they are in signification a Hatters shop: Plate and Rings set upon the stale, though they are in substance nothing but gold artificially wrought, yet as they stand there they signifie somewhat else, viz. that there is a Gold-smiths shop.

Pag. 29.

shop. So bread, in the Sacrament is indeed substantially bread, but in Office and use it is more, for it signifieth to us the body of Christ. And to say that the bread by Transubstantiation becomes the body signified, and so is a signe of it selfe, is to rob Christs body of those properties of a body by which it may be proved to be a true humane body. As hereafter shall appeare.

The large ensuing discourse concerning *Tertullians* meaning, is more in bulke then substance and therefore ile answer it briefly, and comparing one place in him to another, reconcile him to himselfe who is heere made to disagree and misinterpret himselfe when if perused, good Father, he is still the same. *Tertullians* words heere so controverted succeed an Argument (according to the subject in hand in that Chapter) wherein his purpose was to confirme this Conclusion that the new Testament contained nothing contrary to the old but rather declares the truth of it in shewing how its prophycies, types and figures are fulfilled; and so instanced in the Passeover, to which feast though then Christ put an end (by instituting the Sacrament which we call the Lords Supper) yet in this action he did not contradict but fulfill the Scripture.

The words are these. * *Acceptum panem & distributum discipulis, Corpus suum illum fecit, hoc est Corpus meum dicendo, id est, figura Corporis mei. Figura autem non fuisset nisi veritatis esset Corpus, ceterum vacua res, quod est phantasma, figuram capere non posset &c.* The bread taken and given to his Disciples, he made it his body, by saying

D

this

* *Tertull. l. 4. Cont. Marc. 6.40.*

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this is my body, that is the figure of my body, but it could not have beene a figure unlesse he had had a true body, for an emptie thing, such as is a Phantasme can have no figure. Where it is most plaine that *Tertullian* meanes to interpret himselfe against Transubstantiation; for if he had held his body to be truely and substantially in the bread, why would he have added to these words, he made it his body, this interpretation, that is, the figure of his body? And because his body had such a figure he concludes, against *Marcion* (who denyed him to have any other then a phantasticall) the truth of his body; not in the Sacrament, but in it selfe; sure he would have had much ado to perswade *Marcion*, that his body was substantially contained vnder the accidents of bread, since he was so obstinate, as to deny the truth of it, though appearing in shape and substance of a true man.

'Tis meere sophistry to attribute these words (*that is a figure of my body*) to the subject (*this*) and to make the sence runne thus, the figure of my body, is my body. Let *Tertullian* (according to your own observation) interpret *Tertullian*; In other places he makes bread the subject in this proposition. As in these. † *Panem quo ipsum Corpus suum representat*; Bread by which he represents his very body. Againe, † *Panem Corpus suum appellans*; calling bread his body; and presently after, *Corporis sui figuram pani dedisse*. Hee gave to bread to be the figure of his body. In which places he is easily understood, to meane that bread represents Christs body as a figure, not to be substantially the same.

Pag. 49.

* 1. 1. Cont.

Marc. c. 14.

46.

* 1. 3. c. 4. 19.

But S. E. proceedes to make *Tertullian* confirme the bodily presence which he holdes, because he speakes of a bodily eating; As by his words quoted in the margent, he would perswade the slothfull Reader. *Caro Vescitur Corpore Christi. The flesh eateth the body of Christ.* Take but the paines to turne the place; and you shall finde his drift there is, to shew the Prærogative of the body as well as the soule of man; where he shewes how the actions done unto the body reflect on the soule, and seeme to instruct it as thus; *The flesh is washed, that the soule may bee spotlesse; flesh is annoynted that the soule may be consecrated and hallowed; The flesh is signed that the soule may be fortified; The flesh is shadowed by thy imposition of hands, that the soule may be inlightned by the spirit;* and then followes. *Caro corpore & sanguine Christi vescitur, ut & anima a Deo saginetur;* The flesh feedes on the body of Christ, that the soule may be even fatted by God. Out of which his meaning appeares to be, that the body receiving in the outward Element, (which other where he call the figure of his body) the soule presently apprehends the thing signified, viz: the body of Christ; and thus sayth, *not the body but the soule is fatned;* out of which I conclude against you, that the banquet is the soules and not the bodies, since the nourishment redoundes to the soule, and is not intended for the body as 'its ordinary food.

Pag. 44. 76.
106.

* L. de.
Resur. car. c. 8.

Tertul. adver.
sue. Marc. l. 3.

c. 19.
hinc intelligas
corporis susti-
gurampani
dedisse, & l. 4.
c. 40. non intel.

ligens panem
veterem fuisse
figuram corpo-
ris Christi: &
plur. sb. vinum
in sanguine fi-
guravit, &c.

Pag. 48.

But the Author excepts further; and sayes he hath good reason to referre that which followes this proposition; This is my body, viz. the figure

* L. Cont.
Praxean.
c. 29.

of my body to the subject. This and not the predicate, body; because it may be shewed other where in him, that what followes the proposition in that manner must be referred to the subject and not to the predicate. As in this speech * *Christus mortuus est*, *idest unctus* Christ is dead, that is, that which was annoynted: Where *Tertullian* treating of Christs death, proves to *Praxeas* that he dyed only in flesh not spirit, because that only died which was annoynted but his flesh only was annoynted therefore that died. What of all this? where the Authour explaines himselfe, what need any cavilles? In that other proposition. (This is my body) he tells you what he understands by the predicate (body) namely a figure of his body; In this (Christ is dead) what he meanes by the subject (Christ) namely the flesh of Christ which was annoynted, because somtimes he explaines the subject, willyou never have him explaine the predicate; Sir pray give him leave (who best know his own meaning) as he sees occasion to interpret either; but for shame, father not such an interpretation or order on him as which cannot consent with diverse other of his owne sayings. 'Tis the course of falshood to be incongruous; Truth is ever exact and consonant; They who would fasten this injurious interpretation on *Tertullian* do often varie whiles the standers by may perceive him constantly agree with himselfe, and may easily see that he fights against that Tenet, which he is brought to patronize.

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But S.E. (noting Authors for it in the margin) will have him meane thus. The bread taken
he

he made it his body, that is; It is no more bread in substance but an other thing, it is changed in nature, transelemented, not bread in substance, but the body; whiles he sayes nothing but thus. The bread taken he made it his body, *that is the figure of his body.*

A Sermon also of *Ciprian* is brought to comment on *Tertullian* saying, *the change is wrought by the omnipotency of the word, &c.* First I answer with your owne Cardinall, that this booke (which sometimes passeth under the name of *Arnoldus*) is not the worke of the true *S. Cyprian*, of the primitive Church; but a surreptitious brat begotten many ages after his death, the very stile favours of such barbarisme whereof the Ancient *S. Cyprian* is not guilty. Where shall you find such a peice in him as this? † *Distributus non de-*
membratur: incorporatus non injuriatur &c. Those who desire to see more against that treatise, and evidences against the bastardy thereof may finde them in *M. Crookes Censura Apocryphorum*, what this Authour is brought in to speake will againe be urged on another occasion and there shall be answered. But by the way take notice of an expresse place (since you will admit his evidence) even in this Authour against Transubstantiation; These are his own words; * *Dedit dominus noster*
in mensa, in qua ultimum cum Apostolis participavit convivium, proprijs manibus panem & vinum:
In cruce vero manibus militum corpus tradidit vulnerandum, Our Lord at the Table where he eate his last banquet with his Disciples with his own hands delivered bread and wine; but on the Crosse

Pag. 44. 53.

* Bel. d. Scrip.
Ecc. 1. 6. c. 2.

* De Cana
domi. cieca
medinno

* De vult.
Chrys. n. 7.

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Pag. 53.

Gen. 3.
Ioh. 2.
Exod. 7.

Pag. 132.

he gave his body to be wounded by the hands of the Souldiers, and about two lines after he will tell you *Significantia & significata eisdem nominibus Censentur &c.* That in the Sacrament those outward elements signifying, and the body and the blood signified are called by the same names. He seekes yet one more shifting interpretation of *Tertullians* words, calling bread a figure of the body; which (by reason of the singular esteeme I owethe Father) I cannot stomach. He would have it passe for a reason why he called bread a figure of Christs body, because (sayth he) *'twas made of an old figure of his body: as in Scripture the word Dust is sometimes used to signifie the thing made of dust: water to signifie the thing made of water; and a Rod to signifie the thing made of a Rod &c.* I answer, that *Tertullians* meaning is not that bread is called the figure of his body, because 'twas made of an old figure, but his discourse is directed to the relation which (after Christs ordination) it hath unto his body, namely to be the figure thereof; in respect of which neere vnion betweene the figure and the body figured, Christ stucke not to honour that with the name of this. As for the similes you use; First, let me tell you (because in another place you demand it) the meaning and use of these places and phrases of the Scripture. The reason why the Scripture calles man dust, is not alone because 'twas the matter whereof he was made; for some thing else goes to a perfect man, but to humble his conceite, that though he might glory in his excellent forme and

and endowments, yet so vile a thing as dust shared in his composition; Wine also is called water, and a Serpent a Rod, as much for memorie of the Myracle, as to shew the matter whereof they were made. Next, though only your interpretation were admitted, observe how impertinently this kind of figurative speach is brought in, whiles you are treating of the Sacrament. In this we ought to call the thing changed by the name of that whereunto it is changed; and not (as in these instances) to give the signe a denomination from any relation to what it had bin. But more of this in answer to the same *quare in the* 131. & 133. pages.

Read my
79 Pag.



THE SECOND SECTION

Answers the Subtillie which sayes, the speeches concerning the elements in respect of the matter are most proper; but in respect of the manner of receiuing them under other shapes are improper; proves that the substance of the elements is not absumed; that the body cannot be under the shapes; that the 6. Chapter of Iohn makes not for Carnall manducation, against which is also brought the consent of the Fathers; that in Sacraments the signes & actions must be such as they appeare; Answers and retorts philosophicall passages; shewes the nature of proper and figurative propositions. Refells the answer

swer of a mixt proposition, and the similes brought, for it concludes the opinion of Tresslion to bee novell.

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SCan the Next Section and you shall finde as much *falseposition* in it as the former. There is little newes, only the phrase varied, the matter is still one. The discourse is partly Theologicall, partly Philosophicall. I will sift his positions severally, and so declare how neither maintaineth the other. All that is aymed at in answer to S. Austin and us is to perswade us, that the speeches concerning the bread and wine in *respect of the matter are most proper*, because (say they) *those figures have the body covered in them, but in respect of the manner of eating they are figurative*, for (say they) *though we truly, verily, corporally, feede on the body of Christ so present, yet we eat it not after an ordinarie manner, but in another shape*: this is that which is so often sayd but not proved. First, I will overthrow the two propes whereon this discourse rests; and answer the more solide parts thereof. And next I will run over againe this section, and page by page answer the dainty subtilties of Master S.E. and justify our Doctors discourse against his notes.

Page 77.

84.

Against, the first proppe I will maintaine that the very body of Christ is not corporally present under the shapes of bread and wine;

* Ruin til l. i.

c 8.

*Ipsum presere-
tur liber qui
cum consuebat
Ec.*

And first, I may deale with Doctor *Smith*, as those did with the Historian * *Didymus*, who hearing him condemne a story which by occasion was related, produced a booke of his own wherein

wherein it was contained; So I will confirme my proposition out of his own words who seekes to justifie the contrary. *They doe not affirme it to be the body of Christ after such a corporall and naturall manner as other things are the things which they are sayd to be but after a spirituall, invisible mysticall, Sacramentall manner, &c.* I pray since you thus confesse the foode mysticall and spirituall, why doe you seeke a new tricke to eate it corporally? This Carnall manducation favours not of the spirit.

That place also out of S. *Austen*, which you adde makes directly against the corporall presence; * *The Lord doubted not to say this is my body, when hee gave the signe of his body.* What Father teaches so much as the name of Transubstantiation? peruse them and you shall find them full of such speeches as these. Figures, representations, similitudes, memorialls of the body and blood of Christ &c. which speeches had bin nugatory and needlesse if they had held a Corporall presence. Again if the substances of bread and wine remaine after consecration, you cannot affirme they are substantially Christ, because one substance cannot properly predicate of an other; but bread and wine in substance remaine the same; Christ himselfe shall be my witnes, who after consecration calleth the * *Wine the fruit of the Vine*; The Apostle * *Paul calls that bread which he brake, &c.* but if you will heare the voyce of the Fathers, their Suffrages cry downe your substantiall change. * One will affirme that not the naturall qualities onely flowing from the nature

* August l.
cont. Adm.
c. 12.

* Math. 26.
* Act. 10.

* Theodor.
Dial 2. c. 24.

*Iren 1.4
6.34.

Pag. 96.

*and essence of bread and wine remaine unchanged, but that they continue in their former essence figure and kinde. * Another will tell you there are two severall things in the Sacrament, one earthly, the other Celestiall; one sayes they are such as may be tasted and can nourish. Another, such as are compact of many grvines to signifie our vnion, which speeches cannot agree to meere accidents which you would only have remaine. Theodoret in the place before quoted, proving against an heretike the veritie of the two substantiall natures in Christ, instanceth in the Eucharist, making his Comparifon thus, As the elements in the Eucharist, though after consecration they assume names and use which they had not before, yet remaine in there former nature and substances; so after the vnion of Christs two natures both remaine entire; which argues he disavowed all substantiall change, else this simile had rather made against, then for his purpose. Heere might I lead you through all the Fathers and auncient writers but (according to your owne Law) I referre you to their observations who have travailed them before me; in all controversies of this nature you cannot misse of marginall quotations, which will faithfully direct you to innumerable and evident testimonies of Antiquitie, against any naturall and substantiall change in the signifying elements. But if I should for discourse sake let you suppose the substance of the bread casheired, yet you are not able to make good your inference, that the body of Christ is corporally contained under the accidents; for it must*

must be there then, either circumscriptively or definitively; but it is not their circumscriptively, because there is no proportion betweene the continent and the thing contained, which is the marke of circumscription; not definitively; for that which is so in one place cannot at the same time be in another. But forsooth these impious delusions must be made good (when all helpes Pag. 45. 54. faile) by that stupid reply which pretends Gods omnipotency and the presumption on a Miracle; but if you please to turne to my answer to the 138. and 143. Pages you will perceiue how groundlesse and impotent are those pretexts. But Pag. 61. 75. I come to overthrow the second proppe, and part of the discourse; which is concerning the manner of eating; They to evoyd the objected horror of flesh, eating, say, *We eat it under another* Pag. 66. *shape tast and manner; And further I am told, our cutting and mangling with our teeth doth not arrive unto the body of our Saviour in it selfe; and yet (say they) the flesh of Christ it selfe is taken into the mouth, and by vitall instruments let downe into the stomacke; Here is eating and no eating, accidents without substance, and yet a substance in the accidents; when you can make it appeare that a man may speake without use of tongue, throate and other Organs of speech, you shall perswade me he can eat and conuey a body Corporally into his stomacke without touching chewing and other parts of manducation. Were old Aristotle alive he would blush at your new-found iuggling Philosophy. But 'tis ever the misery of him that undertakes for error to defend it*

with worſe abſurdities; 'tis often thus with the guiltie deliquent, whoſe feined independent Apologie at laſt proves more Criminous then his fact.

Againe what divinity is this which affirms that a ſpirituall foode may be eaten Corporally, you might as credibly affirme, that the amorous youth may be fed with the only ſight of that beautie whereon he dotes, or that the Muſitian needs no nutriment but his bewitching Aires: ſuch fictions as theſe may become the rapture and paſſion of a Poet, but can never ſuite with the gravitie of Divines: divinitie will teach you

* Math. 15. that *whatſoever entreteth into the mouth, goeth, into the belly, and is caſt out into the draugh.*

If then you will affirme he entereth the mouth bodily ſee how you falſifie the Scriptures, which ſay; * that *holy one ſaw not corruption.* But to confirme this bodily eating he relies on the 6.

Ioh. 6. v. 53. Chapter of Iohn. Where tis ſayd *unleſſe you eate the fleſh of the Sonne of man, and drinke his blood you have no life in you;* I answer that if you will reade on, you ſhall heare him (becauſe his dull hearers were offended at this ſaying) interpreting himſelfe. * It is (ſaith Chriſt) *the Spirit that quickeneth, the fleſh profiteth nothing; the words which I ſpeake unto you, they are Spirit and they are life, but there are ſome of you that beleeve not;* out of which it is plaine, he meanes not of fleſhly eating, but a ſpirituall, by an operative faith; againe, if he meane a fleſhly eating then the wicked, nay beaſts (ſince they may ſo eate) might attaine eternall life, which is the promiſe annexed to the eating his fleſh and drinking of his

* ver. 63. 64.

* ver. 54.

bloud

bloud. Looke but backe, and you shall see this promise directed to the faith, and not to the mouth of the Receiver. * *Verily verily I say unto you, he that beleeveth on me hath everlasting life, I am the bread of life.* * ver. 47. 48.

But howsoever turne to my answer to the 125 page, and you shall see it proved that that Chapter speaks not of Sacramentall but heavenly food. That the Fathers understood this eating not to be carnall but spirituall appeares, in that they perswade there hearers to abnegate their senses at these holy mysteries, (as also they did in Baptisme) because they should have more regard to the internal grace then the visible signe. One sayes; * *Noli parare fauces, sed Cor,* prepare not your Choppes, but the heart; againe, * *Vt quid paras dextem & ventrem? crede & manducasti.* To what purpose dost thou prepare thy teeth, and belly, beleeve and thou hast eaten. Food which entereth the belly must be locally present, which you deny of the Sacramentall food; affirming it to be received bodily, and yet not to be there as a body is in its place. S. Ambrose sure was not of your opinion who plainly tells you. *Non iste panis qui vadit in Corpus, sed iste panis vite eterna qui anima nostra substantiam fulcit.* 'Tis not the food which entereth the body, but that which nourisheth the substance of the soule, which is the bread of life; and againe, * *Fide tangitur, fide videtur, non tangitur corpore, non oculis comprehenditur.* 'Tis touched by faith, 'tis seene by faith: 'tis not touched by the body, nor comprehended by the eyes. And in another place he bids

Read my 77.

Page

* Aug. de. verb. dom.

Ser. 33. vide plura.

* Ib. in Iob.

* Ambros. d. Sacram. l. 5. c. 4

* Ib. in Luc. l. 6. c. 8.

* You shall find how (saith S. Bernard) cibum mentis, non ventris; Prol. in Ser. d. can. dom. Gratian.

* 1b. d. consec.
dist. 2.
c. Quia non.

* August. in
Psalm. 98.

* Bernard:
ser. d. can.
Dom.

them prepare their hearts and faith for that banquet; *haustu interiore assume*; feede on him within thy soule. * You may suppose S. Augustine to favour your Carnall manducation, when you heare him joyne (*carnem*) & (*manducat*) but if you peruse him, you shall finde the Father carefull to warne his Auditors, that the word (*manducat*) there, is to be *Spiritually* understood. He bringeth in Christ thus speaking * *Non hoc corpus quod videtis manducaturi estis; & bibituri illum sanguinem quem fusi sunt qui me crucifigent. Sacramentum aliquod vobis commendavi; Spiritualiter intellectum vivificabit vos. Et si necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi.* You are not to eate this my very body which you see, and drinke that blood which my Crucifiers shall shed. I have commended to you a certaine Sacrament which spiritually understood will quicken you. Although it bee necessary it should be visibly celebrated; yet it ought to bee invisibly conceived. S. Barnard will teach you that the Sacrament in his dayes was esteemed and honored, only as * *Sacrum signum sive sacrum secretum*, a holy signe, or a sacred Myserie, and that *Divisiones gratiarum diversis tradita sunt sacramentis* each Sacrament had its pceuliar internall grace which did accompanie its due administration; These and many other testimonies of antiquity make against the bodily eating you defend: and confirme our position: that the body sees, feels, tastes, and receives the outward elements, the soule by them hath the body in them signified, truely and really exhibited; which by a lyving
faith

faith receives and feeds on Christ himfelfe. And although Christ at the holy Eucharist be not bodily & locally present, yet he stickes not to call those signes his body and bloud; because of their Sacramentall relation and vnion; by which he is present to them, and through them also to the faith of the communicant. The comparifon of eating ^{Pag. 64.} flesh in *Mummie* to a void the conceipt and hor- rour of mans flesh, deserves no other answer but *Mum*. Yet because it is a piece of his Lordships wifedome, it shall be sifted. In that drugge every Apothecarie can tell you there is no substantiall change, onely the Artificiall commixture of it with other Ingredients alter the colour, sophisticate itstast and so render it usefull. But in the *Eucharist* you would contrarily have one substance vanish, and another succcede, how or which way none can demonstrate; and yet you would have the new substance lurke in the acci- dents shape and tast of the old; and those acci- dents also you would have after the separation of their subject remaine independent, every way inabled to performe the offices of that subject which is absorpt. And when all is done, the drift of this strange, new, monstrous device is, to pre- pare more for the mouth and belly then ever Christ or his Apostles intended for them; The banquet is Sacramentall, and therefore the eating must be so; since the food is the foule, what makes the body then ingrossing of it? The vnion of the body of Iesus Christ is immediately to our soules, and by our soules to our bodies. While the mouth of the faithfull feedes on the signes of the body, the

the soule receives the body it selfe. If you were let alone with your trick of eating it thus in another shape and manner, you would destroy the nature of the Sacrament; for in it the signes and outward actiones must be the same which they appeare to be; onely their use and signification is mysticall. As in Baptisme the substance of the water is not changed, yet it signifies that which in its owne nature it is not, namely the blood of Christ washing and cleansing the partie baptised. S. Barnard will tell you, that the end of the Sacraments is, *Vt invisibilis gratia signo aliquo visibili præstaretur &c.* That an invisible grace might through a visible signe be conveyed to us. Thus if you will but acknowledgeth that an earthly thing may by divine institution have the priviledge to be significative, and to conveigh spiritual graces unto us, you will easily conceive there is no neede of these flightes of cleanly conveyance, but that bread though remayning in substance what it was, yet may be the body of Christ.

* Bernard. de.
can. dom.

Pag. 74.

Pag. 57. 83.

Pag. 85. 87.

S. E. in his application to the unlearned after all this labour, to prove that there is no figure in this proposition (*This is my body*) in respect of the matter, since the bread is substantially Christs body; but only in respect of the manner of eating it, makes a digression or rather (as it appeares) a contradiction; for now he seekes (against his former position) to shew how in that proposition there is also a figure in respect of the matter, and gives this reason for it; because (sayth he) *whiles a thing is every way in its naturall manner of existency, it perfectly answereth to the name given it, that is it hath*

hath in it all that that name is given to signifie; but ^{* S.E.} Is deceived.
 (saith he) heere, because the thing, that is, the body, ^{forma dat}
 is without the accidentall forme wherein it usually ^{nomen esse}
 appeares, not answering perfectly to its name, this ^{it was the es-}
 name body cannot be attributed to it without some ^{sentiall forme}
 kinde of impropriety, and then concludes the speech ^{not the man-}
 to be figurative, in respect of the matter also, ^{ner of existen-}
 which is a position, I will willingly yeelde: But ^{cie which im-}
 withall I must needs tell the gentleman (by ^{posed the}
 his leave) he is much mistaken in the ground or ^{name in}
 reason of the impropriety which he admits in the ^{Aristotles time}
 predication. For the bread is not therefore im-
 properly called Christs body, because (as he mis-
 interprets S. Augustine) our Saviours body in
 the Sacrament is not visible and extended as other
 bodies are, (for this were to create him such a
 body as he hath not; and to feigne it such a pre-
 sence as would exceed faith, as well as reason)
 but therefore is there a figure required in this
 proposition, (*This is my body*) because properly
 it cannot be verified that the bread is the body
 which it signifies; but by reason of the pactionall
 Sacramentall vnion betweene the signe, and
 the body which it signifieth; the one may be
 called by the other, and this is no new figure,
 but an usuall Sacramentall metonymy, in which
 the name of the thing signified is given to the
 signe; and so the signe is called that which it
 signifieth; as Circumcision is called the Cove-
 nant, the Pascall Lamb the Passeover, and Bap-
 tisme regeneration; your simile of Ice is quickly
 melted: No Philosopher would deny it to be wa-
 ter and no wise man bid one drinke it. Whatsoever

pag. 89.

the exterior shape be it hath the true essence of water, and therefore is so. If you would persuade that Ice is not water, you must goe where Ice is not so common, heere every boy can tell you its but water setled so, and congealed through the coldnesse of the Aire: which dissolved by the heate of the fire, is againe usefull either to drinke or wash. So here every punie can tell you that bread seeme onely bread to the eye, and in substance be nothing else; yet in its spirituall use and signification its the body of our Saviour: not that Christs body is present under the accidentall formes of the element, though it be therewith spiritually eaten. This I confesse to be a mysterie but if you demand what it is; Ile answer you as *Octavius* did *Cacilius*, when he expected to heare him describe what God was; * *Nobis* (saith he) *ad intellectum pectus angustum est, & ideo sic deum dignè aestimamus dum in aestimabilem dicimus: magnitudinem dei qui se putat nosse, minuit, qui non vult minnere, non novit; Our understaings are like our breasts, but narrow: and therefore then onely we conceive of God arrght, when wee confesse him to be inconceivable. Hee who thinkes he comprehends the greatnesse of God, detracts from his greatnesse; hee who will not derogate from him must confesse hee knoweth him not* So if you expect to heare exactly what t^{is} is mysterie is, I answer it is a mysterie, and if I could perfectly disclose its secrets, and shew you what it were then twere no mysterie. And now to make good my promise, I will runne over this learned section againe.

• Minut. Fal.
Q. 12.

In the 73. Pag. Doctor Smith saith, that a *Fi-* ^{Pag. 73.}
gurative speech seemes to have adjoyned unto it a
certaine negation; but there is no negation in a
 figurative speech as figurative; save onely the ne-
 gation of, or translation from the native signifi-
 cation, which helps to confirme, what I sayd
 before, that a proper sence and figurative are as
 much as native and not native, proper and not
 proper. The page before he layd downethis Rule ^{Pag. 72.}
That a Proposition is absolutely and simplie to be e-
steemed proper or figurative, rather from the thing
which it affirmeth, then from the manner; Which
 Rule is absurd. For there is the same thing af-
 firmed in a figurative proposition which is in a
 proper; and yet he layes downe that Rule pur-
 posely to find out whether (*This is my body*)
 be a proper or figurative proposition. *Herodes est*
Vulpes, Herodes est callidus; I appeale to Master.
 Doctor, whether there be not the same thing af-
 firmed in both, and yet one proposition is figu-
 rative, and the other proper. But if is his Lord-
 ship may be informed. A proposition is then fi-
 gurative when that word which is the *predicate*
 doth not in its native, but a borrowed sence sig-
 nifie that which in re-agrees to the subject: And
 that proposition is proper, in which the *predicate*
 doth in its native sence signifie that thing which
 agrees to the subject; Wherefore his Lordship
 granting ^{Pag. 74.} that the speech is figurative
 according to the manner must give me leave to
 inferre, that Therefore it is absolutely figurative;
 for no proposition is figurative according to the
 thing signified as I have proved, but only in re-

regard of the manner whereby it is signified: since proper and figurative speeches may signifie the same thing after divers manners as appeares by my instance, *Herodes est callidus, Herodes est vulpes.*

Page 81. 82.

S. E. Against Doctor Featley his relation seekes to justifie that Answer of his Lords, *Of a figure mixt of a figurative and proper action, for he sayth that the same speech may be proper and figurative as a garment of a mingled colour is white and black:* but let him know that it is not the same speech, if either the signification, or the manner of signifying be changed: and then how it will be the same speech being both figurative and proper I know not, vnlesse a figurative signification, and a proper signification be the same manner of signifying, which I thinke he will not grant That there cannot be a proper and figurative sense both in one and the same preposition I have proved already. That there are not two senses a figurative and proper in one place of Scripture, I will now prove; because the controverisie is concerning a place of Scripture, and heere I will insift on that place which is there urged by S. E. 1 Cor. 15. 44. *It is sowne a naturall body it is raysted a spirituall.* Hath that place a proper sense and a figurative? If not why doth he instance in it to prove this proposition, that a proper sense and figurative may be in one proposition? If the speech be true as well in the proper sense, as in the figurative, Why sayth he in the same Page that the *Apostle termes the bodys spirituall in regard of the condition it shall have in the resurrection.*

Read my 10.
& 11. Pages

1 Cor. 15. 44.

Resurrection though it consist of matter still, and by Corporeum differ from a Spirit intrinsically as much then as it doth now? Which is very true, but it overthrowes what he should prove. For if the body shall not be intrinsically a Spirit, as indeed it shall not, then that place is not to be taken in a proper sense as well as a figurative, and consequently this place proves not that there may be a proper and figurative sense in the same speech: but it proves the cleane contrary, viz: that it is to be understood in a figurative and therefore not in a proper. But let us heare him on and wanton it thus.

And as you cannot argue out of that place of S. Paul, it is a Spirituall body therefore it is a meere spirit, or it is Spirituall body therefore it is not a body properly, &c. Neither need we your helpe Sir to frame our conclusion; but I will tell you what we can conclude against you, It is a spirituall body in a figurative sense, therefore it is no spirite in a proper sense, and so the figurative sense excludes the proper, and in briefe it follows evidently, that this place whereon you descant being not to be taken in both senses doth not, prove what you promised viz: that in the same speech there is a figurative and proper sense. When at the close of this passage you conclude that *The* ^{Page 82.} *essence of eating is not figurative;* I pray against whom doe you conclude this? Who ever dreamt that the essence of any thing was figurative? but we say that the essence of a thing may be figuratively expressed, or shaddowed, as when Christ tells us of earthly things that we may beleve and enjoy heavenly.

But before I leave your properimproper sence, let me tell you that as you are cast by that place before quoted, so you will not be able to demonstrate that other places of Scripture will beare both proper and figurative sences. When *Bellarmino* and your Iesuites contend ordinarily, that there may be more then one literall sence in one place of Scripture, they doe not in this question oppose Literall to figurative. But *Aquinas* * shewes the meaning of it, that it is the sence which the holy Ghost intendes in any place. * *Iohannes de Ragusio* doth most exactly describe it. *Sensus literalis Sacrarum scripturarum principalis est ille, non quem litera prætendit, sed quem author earum scilicet Spiritus Sanctus intendit. Patet exemplariter in sensu parabolico sive Figurato, qui sub literalis sensu continetur: nam in huiusmodi locutionibus parabolicis; per voces significatur aliquid propriè & aliquid figurativè; nec est Literalis sensus ipsa figura, sed id quod est figuratum: sic enim cum scriptura nominat Dei brachium, non est literalis sensus, quod in deo sit membrum huiusmodi corporale quod Spiritus est Deus, ut dicitur Ioannis 4 sed id quod per hoc membrum significatur scilicet vis perativa.* In which wordes you see the literal sence here containes under it, that which we ordinarily call the Literall sence and the figurative also: there may be some doubt of these words.

In huiusmodi locutionibus parabolicis per voces significatur aliquid propriè aliquid Figurativè, but he interprets himselfe by his instance, that he meanes it of the words taken in themselves that they have a proper sence and figurative, but as
used

* Pag. 1. q. 1.
art. 10.

* De Comm.
sub viraq;
specie prop. 5.

used in parables they have only a figurative sense; as this speech *Dei brachium* must not be taken according to the proper sense, but the figurative and so it is in all other figurative speeches, I will let *Bellarmino* alone to confute both himselfe and *S.E.* with his own definition of the literall sense of Scripture, which runnes thus. *Sensus Literalis est quem Verba immediate praefertunt*, or rather (as *Chamier* correctes him) *praefertunt immediate*; marke that; I will only aske him whether the same words can Immediately signifie properly and figuratively or more directly against *Bellarmino*: whether there can be two senses, and both *Immediate*; there may as well be *duo prima*, as *duo Immeditata*. I leave this point onely thus: That though the same words may have two senses and figurative, yet the same proposition cannot, cause *modus* pag. 80. *significandi non mutatur sine mutatione propositionis* as before; and lastly in that place in which they are used figuratively they cannot be taken properly. And therefore where our Doctore excepts against his Lordships proper figurative speech, saying, it is just as one should say a white blacke colour; you *S.E.* do not answer him fully, when you Retort; that a mixt speech is as if one should say a mingled colour; you should first have proved that there may be a mixt proposition; and that as a garment may consist of divers colours, so a proposition may have divers significations and divers manners of signifying, and yet remaine the same; which I have shewed cannot be; If you would have bin so valorous, as to have sayd that the same colour may be both
blacke

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blacke and white, and have proved it so, then I should have thought it possible for you to perswade a Scholler, that the same proposition may be both figurative and proper, till then,

Sine spe prae moraris in scopulo.

Petron. Satyr.
Pag. 85.

In the 85. Page, S.E. takes upon him to shew how it comes about, that there is after his Construction a figure in these words (*This is my body*) He layes downe for a ground that position of Aristotle (as I finde him quoted in his margin) * τὰ ἐν τῇ φωνῇ τὰ ἐν τῇ ψυχῇ παθημάτων σύμβολα.

* L. I. Perib.
c. 1.

Voces sunt signa conceptuum, Let him give Smiglecius leave to interpret; *voces sunt signa manifestativa conceptuum*, hoc est, indicant conceptus, non significant ut, fumus ignem, hederā appensa vinum vendibile: Sed sunt signa Suppositiva rerum, quia ut in supputatione calculis pro pecunijs, ita in disputatione, verbis pro rebus utimur, and a little after * haec vox conceptus significat conceptum mentis per modum rei, and some few words interposed, prius significatur res, & ex significatione rei innotescit conceptus, and againe *Voces significant res immediate quia inter vocem & rem nihil aliud mediat quod significatur*, conceptus enim est medius non tanquam significatum vocis, sed tanquam efficiens significationem. And last of all *voces ex impositione sunt signa rerum*, voces naturales animalium (quales sunt gemitus & boatus) significant passiones animi, non ad modum nominum sed eo significandi modo quo effectus significat suam causam. And if you be at leasure take Ruuio his

* Disput. 12.
q. 1.

Comment

against the Bishop of Chalcedon.

41

Comment, * *voces sunt conceptuum significativa tantum, non suppositiva; Rerum verò Significativa simul & suppositiva: voces significant conceptus immediatè ut Quo, & ideò minùs principaliter; res immediatè ut quod, & ideò principaliter,*

* In l. 1. perib.
c. 1.
q. Vnic2.

Having shewne you the interpretation of your owne men, I will goe forward by your good leave *S.E.* to try your dexteritie in Philosophie. You say *Words doe signifie conceptions.* I would have you know, that there is a great deale of difference betweene *Conceptio* and *Conceptus*, but we will not wrangle about words; you define conception to be an *Image representing the thing we thinke on*, where by Image you meane not *Imago quà*, the species, but *Imago quæ, verbum mentis*, as the Reader may guesse by that which followes.

This Image our understanding makes together with the species of the thing, and afterwards you tell us how the species those species, which together with the understanding concurre to the framing of verbum mentis, are sent into the minde or understanding by way of sense, but you are deceived, those species which concurre with the understanding to frame Verbum mentis are species intelligibiles, and the object sends no species into the eye or any other sense, but sensible species; and those sensible species are not sent into the understanding by way of sense, you send them thither by way of non-sense.

pag. 86.

In this same page there followes an excellent peice of Philosophie, of which I cannot without great injurie to posteritie envie them the

G

fight.

fight. That which presents it selfe to the eye is *not* the pure essence or quidditie of a thing as they speake in Schooles, it is an extended coloured thing, which thing we doe see and (conceave) and name, agreeing that such or such a word shall be in speech a signe of it. And doe they in the Schooles indeed say that we doe conceive a man as we see him, not in the pure essence and Quiddity of a man, but as an extended and coloured thing? and doe we agree that this word (man) shall be a signe of that extended, coloured thing? if not, why doe you put in that word (conceived)? why do you instance in a man in the following words? *Looking on a man wee conceive in our minde his figure, colour &c. (You had neede put in &c. representing all in one Image, wee subordinate (as a signe of it and of its object also) this word man.* Now I perceive you dreame that the sensible Objects come into the understanding, which makes you tell us of an extended coloured thing conceived. And now we will not have you loose your *conception* as you call it. First heare what your owne words say, this word man signifies *A man is a thing not in his pure essence & quidditie (as they speake in Schooles) but an extended coloured figured thing &c.* Is not this a pretty brat of your own conception, and layd at the Schooles like a bastard, to see who will father it? either blush your selfe or give me leave to laugh. I thought before that all that this name (*Homo*) doth import were *Animal Rationale*, sure I am the definition doth answer perfectly to the *definitum* and is exactly true without respect had to colour

or figure which you flatly denie in your 87 Page saying, that *A man without colour or quantitie doth not answer perfectly to the name.* So then we will be beholding to you for perfecting the definition of a Man thus. *Homo est Animal Quantum, & coloratum*; as good as that of Plato (*homo est Animal bipes & implume*). And as the Philosopher put a Cocke with his feathers pluckt off, into Plato his Schoole and cried, *Ecce Homo Platonius*; (which made Plato adde, *latis unguibus* to his definition, as S.E. hath put in &c. for to bring in some such addition) so might we put a Picture of a man into yours and crie (*Ecce homo Iesuiticus*), because you will be content with this definition (*Homo est quid quantum & coloratum*) since as you say before Pag. 86. *Man is not conceived in his pure essence & quiddity, but colour and quantity. And you adde that without colour and quantitie the name is not perfectly answerable to the intellectuall Image, as if the understanding did conceive man as coloured; you must conceive esse coloratum is the proper object of the sense of seeing, and therefore cannot be the object of the understanding formally, & quâ sic; besides the man is not affected with colour in genere or Specie whom you suppose we looke on, and the understanding doth not conceive any particular colour, but Colour in genere or specie as abstracted ab hoc & isto colore in particulari.* Againe if the name of (*Homo*) signifie colour what colour is (*Homo*) I pray? It may be you can tell me what colour Peter was of; ten to one but you have a sacred Relique of his haire, but as for

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(*Homo*) if you say he was white, then say I a blacke man is no man, if blacke, then a white man is not perfectly a man; for *Pag. 87.* you say *it doth not answer to its name without colour*: I beleeve by this you confesse your slip, and will give that answer *Homo an sit albus an ater nescio.* But I am so taken with your Philosophy that I must needs repeate it once more, *The name (Man) without quantity or colour doth not answer perfectly to the intellectuall Image, therefore say you, it cannot be attributed without impropriety, nay it is not exactly true.* Hence first I conclude directly against you; thus: Christs body is not bread in quantity and colour, therefore it is not exactly true, that the bread is his body without impropriety; and therefore properly it is false. For what is not true without impropriety in the proper sense is false, and therefore there are not two senses of these words, or they are not true in a proper and figurative sense. Secondly, let me tell you, that a proposition is not sayd true or false because it is answerable to the intellectuall Image, but answerable to the thing. What if a man were in a Beares skinne? he would neither in colour or figure appeare to be a man, and yet were not this word (*Homo*) truly applyed to him, because you conceived him a Beare. Lastly I have shewed that your owne *Smiglecus* and *Ruvio* tell you, that words are no more answerable to conceits then smoke to fire, and will you say then that the smoke is not a true signe of fire because it doth not burne or looke red? or will you say that an Ivy bush is not a signe that wine

is to be sold there, because you cannot sucke
 Sacke, Claret, and White wine out of an Ivy
 leafe? for you say that *the signe should containe*
all things that the thing signified hath in it: and
 your owne men tell you, that *Voces sunt signa*
conceptuum, ut fumus ignis, & hederæ appensæ vini
vendibilis. S.E. in his 98. Pag. is reckoning up ^{Pag. 98.}
 the words of the Fathers, which they use in the
 Eucharist, calling it *An Image, Antitype, and a*
figure, which speeches sayth he we not understanding
many times object against them. But he takes upon
 him to tutour us better, and goes on to give the
 reason why the Fathers use those speeches, his
 words are these (*The reason of all is, because our*
Saviours body and bloud have not their naturall, but
a Sacramentall manner of existencie, which manner
of existency or being is not the proper being of such
things. In which words doth he not directly
 grant that Christs body is not properly in the
 Sacrament? and doe we not rightly urge you
 with those speeches of the Fathers? yet see in
 the 99. Page what he inferres, *And the formes un-*
der which they be, doe signifie (and therefore are
significative) the same as existent in their proper
forme. I pray how can that being which is not
 proper signifie the same with the proper manner
 of being? Nay I appeale to himselfe in the 87.
 Page where he sayth, that *A thing not being in its*
naturall manner of existency wherein that kinde of
substance doth appeare to sense, doth not answer
perfectly to its name, nor the intellectuall image
whereof the name is a signe; and yet here he affirms
 the cleane contrary, that a thing which existes

Pag. 99.

not in its proper manner signifies the same as, if it were existent in its proper manner. I will only say, *oportet mendacem esse memorem*. In the margin. S.E. hath a learned note which I desire the Reader to take notice of; It is on these words *doe signifie and therefore are significative*, which he thus expounds. *It is all one to signifie and to be significative*: so that according to his interpretation his words runne thus, they doe signifie the same and therefore doe signifie the same. As if it were enough to plead his fancie to justifie his opinion. If he be in love with this device of his owne, we will pardon his doting, but if he seeke to winne others affections to it, he shall doe well to give better reasons for their liking of it, then like a woman, to say it is so, and therefore it is so. After a great deale of time misspent to prove by the assent of divers Authours both of his owne and our side, that there is a figure in the proposition, *This is my body*, (which is that which we desire) hee presently accuseth our denying the Doctrine of Transubstantiation (which our holy obstinacie he termes Heresie) of novelty; and sayes we owe our opinion to *Berengarius*. First I marvaile you are not ashamed to heare of *Berengarius*, since you are ashamed to owne the Confession which one of your Popes enjoyned him: upon which recatantion, so grossely determining the question of the reall presence, your glosses since have wisely cast strained expositions, and that as they confesse * *Nisi sanè intelligas verba Berengarij, in majorem incidis heresin quàm ipse habuit*. Least men understanding

* Glos. de.
consec. dist. 2.
cap. ego, Beren-
garius.

Berengarius

Berengarius his words according to their true meaning, should runne into a groffer heresiethen he before his recantation upheld. Next, you falsely begin our Tenet at *Berengarius*; whereas wee ground our Doctrine on Christs institution, and confirme our custome by the interpretation and example of the Apostles; in which we erre not from the ancient primitive Church: but contrarily your Transubstantiation is easily convicted as of absurdity so of Noveltie. It was a thing not knowne or taught for 1215. yeares after Christ; untill that packt Councell (or rather conventicle) of *Lateran* broacht it; which by its abettors hath since bin defended with as many errors and absurd pretexts as there have bin minutes of time since the first forming of it. * One of you own Cardinalls confesseth, that *secluding the authoritie of the Church, there is nothing in scripture co-active for its entertainement*; *Scotus* (sayes * one) *negat doctrinam de conversione & Transubstantiatione esse antiquam*; denies this Doctrine to be ancient. And though your Church having over-borne *Berengarius* did authorise it, yet all Churches were not of your opinion. That the Churches of *Asia* and the *Greeke* Churches dissented, the last Session of the Councell of * *Florence* shall be my witnesse. *Anno. 1439.* Since therefore our doctrine is founded on the Scripture and may thence formally be deduced; yours hath no other foundation then Ecclesiasticall Tradition, ours is more safely entertained since ours is not contradicted by antiquity; yours was not taught by any ancient Councell or Church for many

Read *C. 1. c. 1. ad Episc.*
Spalatren. c. 73.
p. 573. And he will determine Transubstantiation to be yet of younger dayes.

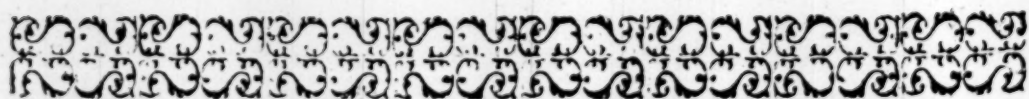
* *Cajetan.*

* *Henric. l. 8. c. 23.*

The Reader may well note that *Binus* would have the word *transubstantiary* be translated *transubstantiary*.

many hundred yeares; but hath many adverse passages in Antiquitie which repugne it; This imposition of heresie and novelty may safely be retorted.

Whereas therefore you say *Berengarius* broacht our heresie: I say your Transubstantiation is no better then the coynage of the Monke *Damasen*, fostered after by some furious spirits, but most strongly and learnedly opposed by *Mailrosius Scotus*, *Rabanus*, *Bertram*, this *Berengarius*, and many others, till the Papacie growne potent the *Lateran* faction gave it passe, since when many holy and zealous Champions have sincerely, strongly, and unanswerably impugned it. Whose writings which cannot perswade, will indge their Adversaries.



THE THIRD SECTION

Shewes how S. Austin might say Iudas received the price of our Redemption, & yet not hold a carnall manducation. That S. Bernard puts a difference betwixt the signes, and the thing signified, affirming non to Communicate the thing signified, but the worthy receivers.

Pag. 100. &c. **T**HIS Section (having nothing new in it) is easily answered out of the former.

Pag. 104. *S.E.* Makes a great noyse with the Capernaitical straine, as if it differed from their Carnall
 eate

eating, but I referre the Reader for satisfaction to Doctor *Featley* his conference, which unanswerably convinceth their shifts of weaknes & obstinacy.

To that part of the section where he mistakes *S. Austin* to maintaine a Corporall eating: when *Pag. 10.6.* he affirms that *Iudas* received the price of our redemption; not by his faith, for that was shut, he being reprobated, therefore into his body.

I answer, that there are two kindes of eating in the Sacrament, one both corporall and spirituall, wherein the body feedes on the outward Elements corporally, whiles the soule receiveth the true body and blood of Christ by faith; the other onely corporall, wherein the Receiver partakes onely the outward signe and not the body signified; so I say *Iudas* received the last way onely and not the first; though his faith had shut out Christs body, yet his mouth was open to let downe the Sacrament of his body; He (as all the wicked) received *Panem Domini* the bread of the Lord *Sacramento tenus*, according to the visible signe; the other Eleven (as all the faithfull) did also *reverà* indeed partake *Panem Dominum* of bread which was the Lord.

S. Bernard (though in this and many other things he is your friend) in many places puts a difference betwixt * *Sacramentum* the visible signe & *rem sacramenti* the thing signified. *Sacramentum enim sine re Sacramenti mors est sumenti*, affirming it to be no lesse then death to take that without this. But faith he *Rem Sacramenti nemo percipit nisi dignus & idoneus*; None but the worthie and fit receiver communicates of the thing signified

* *Bern. in can dom.*

* *De vita sol. ad fratres, &c. Mont. dom.*

17
Ib. d. can.
a. 177.

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Psal. 24.

in the Sacrament. The wicked * *Cum Iudâ Pro-*
ditore venenum accipiunt, with the Traytour *Iu-*
das eate and drinke their distruction. Thus
whiles you seeke bodily to eate your Saviour
you like *Asops* Fox, licketh the out side of the Rocke
but sucke not out the hony. You feede on branne,
in stead of Corne. It is the faithfull heart which
is only fit to entertaine so heavenly a guest; *Lift*
up your heads O yee gates, and be yee lift up O yee
everlasting doores, and the King of glory shall
come in.



THE FOURTH SECTION.

Declares S. Austin to bee for our Tenet. How the
same thing cannot be sayd to represent or be like it
selfe. The exterior forme of the elements is not
to represent Christ crucified, but the actions
exercised on them, are to represent his passion.
What Relation is betwixt Christs body and the
elements What is meant by (This) in this propo-
sition (This is my body.)

Pag. 109.
Pag. 113.
* See the
Conference
betwixt D.
Featley and
M. Musket.
Apr. 21. Anno
Dom. 1621.
Pag. 61 etc.

IN this Section so farre as Doctor *Smith*, & his
Antagonist argue; if you peruse the places there
cited, you shall finde the Arguments (though so
mincingly here produced) unsatisfied; where you
are forced to put a tricke on Doctor *Featley*, and
make him confesse against *Gratian*, least his Lord-
ship should be non-plust. I cannot but pittie such
slender policy; but for satisfaction concerning
Gratian

Gratian, if you but please to read Doctor *Featley* on another occasion, you shall finde him in stead of yeelding that *Gratian* contradicts himselfe, prove that he oppugnes your Transubstantiation. Howsoever I have no reason to examine what his verdict in this case is *pro* or *con*, because my Lord *Pag. 110.* of *Chalcedon* (following *Bellarmino*) hath excepted against his Authority.

That song which hee and many other by *S. E.* is brought in, to voice it for Transubstantion; *Pag. 112.* what musicke soever it hath in it selfe; I am sure *115.* if it be taken as a descant on *S. Augustine* it is naught but discordes. For its notes will no way consent with that which is pretended to be the Base of it; *S. Austins* part is thus * *Si Sacra- * August.*
menta quandam similitudinem earum rerum quarum Ep. 23.
Sacramenta sunt, non haberent, omnino Sacra- ad Bonif.
mento non essent; ex hac autem similitudine plerun-
que etiam ipsarum rerum nomina accipiunt; sicut
ergo secundum quendam modum Sacramentum Cor-
poris Christi, corpus Christi est, Sacramentum san-
guinis Christi, Sanguis Christi est, ita Sacramen-
tum fidei, fides est. If there were no similitude,,
betweene the Sacraments and those things wher,,
of they were Sacraments, they were no Sacra,,
ments at all; but by reason of this similitude, for,,
the most part they have the name of the very,,
thing given them. As therefore after a certaine,,
manner the Sacrament of Christs body is Christs,,
body, the Sacrament of Christs bloud, is Christs,,
bloud, so the Sacrament of faith, is faith; what,,
one note is there in this peice which can be a,,
concord to Transubstantiation. His dryft is here,,
to shew the neere affinitie, and relation betweene,,

the signes and the things signified; by reason of which pactionall and Sacramentall union there is a donation of the thing signified with the signes worthily received. Shew me one sentence in *S Austin* directly arguing a substantiall change or of a receipt of meere accidents of bread and wine in the Sacrament, and then sing on: till then, put up your pipes, or else runne your division on some other ground.

Page 116.
117.

Read my 14.
Page.

After this succedes a discourse wherein (falling into his old tune) *S. E.* proposeth to shew how the same thing can represent it self: and consequently that the body in the Eucharist represents it selfe upon the Crosse. I have answered before in what respect the same thing may be sayd to represent it selfe; but if I had not, your margent would helpe me out, where you instance in *Manna* thus. *The Manna as kept in the Arke was a signe of it selfe as it fell in the Desert.*

And will you conclude from hence that *Manna* did represent it selfe. Pray Sir, be perswaded that between the thing represented and the thing representing, there is similitude, but the same thing is not like it selfe & therefore doth not represent it selfe. That the same thing is like it self negatively I grant, *hoc est, non est sibi dissimile*; but that it is positively like it selfe I deny; but there is positive similitude required betweene the thing positively representing & the thing positively represented. Now Sir, concerning things positively alike, I hope you'll not deny but that that Canon is of undoubted truth *Nullum simile est idem*. Whence I subsume against you that if the same thing be positively like it selfe.

selfe, the same thing then is not the same, nor it selfe. Now to examine your instance of *Manna*. * Exod. 16. 32.

We read that *Manna* was layd up in the Arke, as a memoriall to the succeeding generations that they might see the bread wherewith God fed their Fathers in the wildernesse; So *Manna* was only a signe of Gods goodnesse, and power; not a signe of it selfe: it was a testimonie of the truth of the Historie to those succeeding generations. Would not thinke you after ages have hardly beleevd that *Manna* was their Fathers food, if a Priest should in their sight have taken up some dew, and by vertue of these words, *This is Manna*, say, he had truly Transubstantiated it into *Manna*, if it had neither the Colour, figure, nor tast of Coriander seeds?

Where you propose to frame and answer an objection against your discourse, in my opinion you bring in a very strange conclusion which runnes thus (*Wherefore the body in the Eucharist cannot represent it selfe upon the Crosse*) for first when our Saviour spake these words (*This is my body*) his body had not bin on the Crosse, but it did assure them that he would give his body to be spirituall meat; and in the institution bread and wine for after use to be *signa Commemorative*, Doe this in remembrance of me: they did it not then in remembrance, but in confidence, then the breaking of the bread was a signe that his body should be broken on the Crosse. Secondly after the Priestes consecration you say they are *signa Corporis Christi presentis*. Now give me leave to aske you, was *Manna* in the Arke a

signe that *Manna* was in the *Arke*? if not, then
 this instance proves not that Christs body pre-
 sent in the Sacrament is a signe that it is present
 in the Sacrament: and you urge not our objecti-
 on home, when you conclude that Christs body
 in the Eucharist is a signe that it was on the
 Crosse. For you should shew that Christs body
 in the Eucharist is a signe that it is in the Eu-
 charist, that you may make good these words,
They are signa Corporis Christi presentis. But I
 must beware how I flight this Doctrine, for you
 pretend Gospell for it; 'tis not hard say you, sup-
 posing the Doctrine of the Gospell, to conceive
 how the same thing may represent it selfe. Pray
 give me leave to put downe your Gospell as it
 followes. *One and the same thing being in two*
severall formes by the one may represent it selfe as
in the other. Is this Gospell? I beleeve not, and
 therefore will be, so bold as to impugne it. And
 first I must tell you that if one and the same thing
 can be in severall formes, one forme may repre-
 sent the other, but the thing represents not it selfe
 which is that which you are to prove. Secondly
 I must remember you that *Pag. 87.* you will have
 Christ, *by a supernaturall power and meanes to be*
without that exterior accidentall forme which an-
svers to the intellectuall Image, (For I know not
 to whom you should apply it) otherwise that
 sublime discourse is impertinent, and *Pag. 88.* and
89. you strive to stretch it to Christ appearing
 in the Sacrament : But if he be there without an
 exterior accidentall forme, then doth he not in
 one forme represent himselfe in another. Third-
 ly,

Pag. 117.

Pag. 87.

ly, the forme of bread and flesh are not one (as you grant in many places) *representative* and therefore you admit impropriety and figure in those words: and you say, *The body is not there in its owne forme and shape. Pag. 84.* it is there *Pag. 84.* then (if any way) in another shape and so is disguised there, but a body disguised in another shape doth not represent it selfe in its own shape. To which purpose reade your owne quotation of Cardinall Allen in your. 93. *Pag.* where he makes *Pag. 93.* the body truly disguised. *Being out of all naturall Conditions and sensible properties agreeing to such a name, and endued with strange accidents; although it keepes its substance, yet because it wanteth the conditions of subsisting, which together with a substance come to the sense and concept of man, and are comprehended under the proper name, it almost looseth its proper name.* From which words I thus argue, if Christs body come to the conceite of a man under strange accidents, so that it almost loose its proper name, then the exterior forme of bread is not *representative* the exterior forme of the body: the consequence is firme, because then those strange accidents would represent Christs body after the same manner, as the naturall accidents which your Cardinall and your selfe by consequence deny. Surely, as I take it, the Colour of bread represents nothing naturally but bread, and if it have any other similitude imposed by institution (which you cannot prove) you need not flie to a figure but to the institution; and if the colour of bread represent true bread, why do you not call it the signe of bread, rather then the
signe.

Pag. 118.

the signe of Christs body which the colour and figure of bread represent not? Lastly, the exterior forme of bread is not to represent Christ crucified; but the action which is exercised upon the bread. Now that breaking of the bread is not the signe of the body, but of the passion, and the passion is neither the bread nor the breaking of the bread, you shall prove both in the next Pag. *The breaking of it is the passion non rei veritate, sed significante mysterio.* Therefore indeed and in truth it is not that which it signifies, and therefore indeed and in truth your Gospell is false, and no Gospell. Not long after you quote *Epiphanius* against your Gospell, saying, *that in exterior forme there is no similitude betweene bread and Christs body, therefore (say I) they are not one representative.*

Pag. 122.

Pag. 123.

S. E. perceiving his Lordship brought into a streight, if he be asked how the accidents of the bread can be called *Cœleste Sacramentum*, answers, that *they be so called in respect of our Saviours body which they cover.* I thought before that nothing had bin a Sacrament in respect of covering, but rather sealing, signifying, exhibiting our Saviour; why doe you not make our Saviours seamelesse coate a Sacrament because it covered his body? Give me leave (now you are supposing that we will aske questions) to aske you this question; when our Saviour sayd *This is my body*, did he meane by (*This*) the substance of the bread or the accidents, or his body? If the substance of the bread; then in the end of the proposition the subject was vanished, and transubstantiated

substantiated into the *prædicatæ*, so that there was a transubstantiation of the proposition also into a simple terme; for (*hoc*) doth not signifie according to you till the *prædicatæ* is in being; but then there is no proposition, the subject is gone. If by *hoc* you meane the Accidents of bread, then the meaning is *Hæc accidens est Corpus meum* I subsume, *sed hoc accidens non est substantia, ergo corpus meum non est substantia*, If by (*hoc*) is not meant the accidents why doe you call that the Sacrament which hath reference to our Saviours body by consecration? For nothing also can be meant by (*hoc*) but that which is referred to our Saviours body by consecration. Whether by (*hoc*) be meant the body we shall trye anon.

Me thinkes you are much troubled to give a reason, why the accidents are called a heavenly Sacrament, and truely the more you labour the farther you are from satisfying; take my opinion that meere accidents can neither properly nor improperly be called *Cælestæ Sacramentum* in regard of their reference to our Saviours body which you say they cover: but bread and wine may be and are so called in regard of their mysterious use and signification, the reference unto that *Cælestiall* food which they are then made instruments to convey unto us, gives them that denomination, this and not the other makes the relation betweene them heavenly and extraordinary,

Now you have my opinion, and because you shall not say but that I have more reason then spleene against yours; you shall heare me examine it. These are the very words. (*They*) may be so called ^{Pag. 122.} in regard of their reference to our Saviours body ^[23.] which

An Apologie for Doctor Featley.

which they Cover, which reference is founded in a supernaturall and heavenly action, to wit, Consecration. A relation you know takes nature or species from the *terminus* the thing which it relates unto, and from that which is *ratio fundandi* the reason of founding it, if those be sacred or heavenly, the relation is esteemed so too.) Here you make a relation between the accidents of bread and Christs body by vertue of consecration, and all the end is, that the accidents may be called a heavenly Sacrament. In this Sacrament as you often say, *the same thing is a signe of it selfe*. Now you cannot call these accidents Sacraments but because they are signes; neither can you say they represent themselves, unlesse you will have those accidents also Transubstantiated into the body of Christ. Neither can the body represent it selfe because there must be a relation (since you put me upon relations) between the body and it selfe, for there is a relation, *inter signum & signatum*, Which relation cannot be founded in the colour of bread, because no relation is founded in quality but *relatio similitudinis*; now the Colour of flesh and blood is not alike, and so there can be no relation of similitude, between them: therefore the relation must be founded in its selfe, and so there will be a Relation of Identity, and then I will appeale to your *Suares* whether that be any thing in *Re*, but onely a thing conceived by the understanding, which is not, if not conceived. And when conceived, is only, in a Iesuits doting head: *Et declaratur in ea Identitate quâ aliquis dicitur esse Idem sibi; nam si hoc Relative sumatur & formaliter, tantum dicit Relationem Rationis, ut sumi-*

tur ex Aristotele supra, & est certa & Communis sententia, quia ejusdem ad seipsum non potest esse relatio realis, quia oportet veram esse oppositionem inter Relationem & terminum, quæ non potest esse ejusdem ad seipsum. I hope you can english it. Here you have Aristotles opinion, nay the common opinion, and Suares his reason, and if you please to wade further in him * he will grant you that *Aliquid est Idem sibi negativè, at verò sine ulla hujusmodi Comparatione vel fictione intellectus dicitur aliquid Idem sibi fundamentaliter seu negativè*, and so much I have granted you before. I pray note these words, *sine Fitione*, all Relations are figured which are betweene the same and it selfe. Now for the accidents since you call them a Sacrament, though Bellarmine say the same, yet in his tract of Sacraments in generall, he doth by consequence deny it, where he hath these words * *In Sacramentis omnibus nova legis inveniuntur Res, ut materia, & verba ut forma*. Where in expresse termes he sayth *Panem esse Rem Eucharistiæ*. In the Sacrament there is nothing but matter and forme. You see here by Bellarmine that the accidents are not essentiall parts of Sacraments, much lesse then to be called a heavenly Sacrament. And when he askes whether consecration be a Sacrament, he gives this reason why it is not strictly and properly a Sacrament. *Non prout vel strictius accipitur pro signo rei sacra sanctificantis animum, vel strictissime pro signo non tantum significante sed efficiente etiam animæ sanctitatem*: He saith indeed in the words immediately going before, that it may

*Tom. 1.
Disp. 8. Sect. 2.

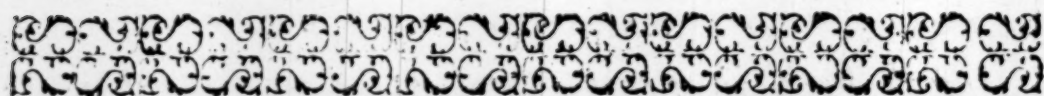
be a Sacrament, as Sacrament is taken *pro omni signo rei sacra*, which is a very large acception; and that these accidents will not be Sacraments in that large acception as I have shewed before. But before I part with this discourse I will give you foure reasons why I dislike your opinion, which defends meere accidents to be called a Sacrament, and would have that Relation betwixt Christs body and them produced by consecration. First, they are no signes, which Sacraments ought to be, for they onely signifie bread naturally, and they have no other signification imposed by institution; for Christ instituted that onely to signifie his body, which he blessed; but he blessed nothing but bread, *Ergo*. Secondly, if they signifie his body, then that signification is imposed by Consecration, but the words of consecration are (according to the Tenet) *Hoc est Corpus meum*: where by (*hoc*) you dare not say is meant the accidents, therefore the accidents cannot be called a Sacrament in the largest sense. Thirdly, whereas you say there is a Relation betweene the accidents and the body which is founded in consecration, I know what you would inferre; *viz*: that the relations which are founded in actions have one of the termes produced by that action, in which it is founded; but the accidents are not produced, *ergo* the body. To prevent this I will prove in a word that the body is not producible by consecration. For nothing is producible which is already *extra causas*: because it hath that already which other things have by production. Now that the body of Christ

is

is *praexistent* to consecration, I suppose you will grant. Lastly, Relations founded in action are betweene the Agent and the terme produced by that action; as for example, the relation betweene the Father and the Sonne, being founded in action, the Agent is on terme, and the terme of the action (*viz*: the sonne) is the other terme of the relation. If then there be any Sacramentall relation founded in in the action of consecrating, and that action doth produce the body, it must be betweene the Priest and the body, not betweene the accidents and the body. For the Priest is the Agent in respect of consecration. But if the body be not produced by consecration, then there is no relation betweene the body and any thing else founded in consecration; because those relations which are founded in action haue one of their termes produced by that action in which they are founded. So much for Doctor *Featlies* Illation against your relation.

But before I leave this Section, I must recall *Pag. 117.* S.E. to his 117. Page. Where he proposing to shew how the same thing may represent it selfe makes this false supposition. *That the same Individuall body is really present in the Eucharist which did hang on the Crosse.* Which is in a manner a begging of the question. Most certaine it is that the Sacramentall signes and actions are the memoriall, and figure of no other body or passion then that of our Saviour on the Crosse; but let him demonstrate how that very body is as present covered under the shapes and accidents of bread and wine at the Eucharist, as it was on

the Crosse, and Ile confesse there is some thing said. But forsooth here I must beleieve more then either mine eyes, hands or palat can warrant me; I grant, that in matters of faith we ought not depend on our senses, but withall I am confident that where there is no divine Revelation (but onely humane forgeries and suasions) to warrant or perswade my assent, I am not bound to goe against the evidence of my senses. Nay if the sense could erre; there being no indisposition either in it selfe, the medium, or the object; *Luke 24. 39.* then Christs argument to the Apostles to prove himselfe no spirit, grounded on the tryall of their senses had beene infirme. Ile grant you that the outward signes are *signa Corporis presentis* signes of Christs body present after consecration; but I deny that the body is present after the manner you define. Tis not there Corporally, but mystically and Sacramentally, and yet so as besides the intellectuall presence, there is also a reall and exhibitive presence in respect of donation on Gods part, and reception on mans part.



THE FIFTH SECTION

Shewes that the various formes of speech objected used by the Fathers concerning the change which is wrought by consecration argue not a substantiall change. What an insufferable opinion. S. E. holds of the Sacramentall bread. That the
sixt

sixt Chapter of Iohn cannot be understood of Sacramentall bread. Their explication and application of some places of Scripture reformed. Their Adoration of the consecrated Host charged with Idolatrie, and their excuses thereof disabled. A full discourse of Gods omnipotencie succedes. Shewes how infirme their plea is from thence, Of Gods will the Rule of our faith. Of Christs multipresence or vbiquite. The contradictions in Transubstantiaion. Of Miracles and mysteries. That there is no such inherent vertue in this proposition (This is my body) as is pretended. That discourse which bids as heare out the proposition before the change can be wrought, is proved Sophisticall. Tautologie is justly layd to their charge. The reporter Ieeres are proved groundlesse and retorted.

THe maine of the fifth Section runnes to make Pag. 124.
 it appeare that in this proposition (*This is my body*) the subject is not bread in substance but by Transubstantiation the very body of Christ; and this change he will have brought about by vertue of the pronounciation of this practicall proposition, *This is my body*. First I answer, It Pag. 126. &c.
 hath bin proved as out of the Text so also out of the Fathers to whom you appeale; that the substance of the signifying elements remayne after consecration; and that the bread in the Sacrament is not bread only in name and exterior shape: and in substance Christs body; but it is pag. 125.
 truly and substancially bread; only Sacramentally changed; remayning what it was, it is made
 in

in signification, what before it was not. And whatsoever halfe sentences you can cull out of the Fathers seeming to impugne this assertion; if seriously compared to other passages in themselves and to one another; they will, when they are suffered to speake out, say nothing for Transubstantiation. It may be you may finde them use hyperbolicall speeches, wherewith they sought to rayse up the affections of the Communicants above their senses; which will neither become the Scholler-ship nor charity of the Reader to interpret grossely; as you doe when you wrest these words (*extraordinarie, per substantiall change &c.*) to import the losse of substance which you have heard them unanimously crie downe. What though one tell you the *nature of the signes is changed*, you cannot thence conclude he held the *substance* vanished. For *nature* includes as well *properties* and *qualities*, as *substance*: and is taken as well *Theologicè* as *Physicè* as when tis sayd, *mans *nature*, after his fall was *changed*, you cannot deny but his *naturall substance* remained. And whereas you quote others to say *tis bread Transelemented*; I answer that *Transelementation* and *Transubstantiation* are no kinne; for in that only the *formes* and *accidents* are changed, but the common matter is unchanged according to that tenet of *Aristotle*, *eadem est omnium materia*; but contrarily in this you will have the substance to be extincte and the accidents to continue the same. In like manner if you will lay hold on another whiles he sayes the bread is *converted* into flesh: I say, *conversio non debet*

not

Pag. 124.
Read my. 27.
28. Page.

* Eph. 2. 3.

Pag. 133.

substantiam sive materiam, sed mutat formam; Tis not the nature of *conversion* to destroy the *substance* or *matier*, butto change the *forme*. Again; youle not deny but in every substantiall conversion whether naturall or miraculous there is some new thing produced onely but here you say no new substance is produced, because you cannot deny but Christs body was preexistent. But if you reply that the new thing produced, is the *union* betwixt the body & the forme of bread & wine, by being made present where before it was not; I answer this sounds rather a *Translocation* or *succession* of ubietie then a *Transsubstantiation* or *substantiall conversion*; *Unio cum illis quocunque modo fiat, non potest non esse accidentaria*. This *union* which way soever compassed can be no other then accidentall: if from an *accidentall relation* or *adduction* of a body to another thing you could conclude *substantiall conversion*: the *Goldsmith* would have an ill *bargaine* of it, for so his industrie to set a precious Diamond to a gold Ring should change it into a meaner materiall.

Where you glory so much in the force of these words *μεταποιείται* and *μεταβάλλεται*, &c. as if they relished of any *substantiall change*. I say you do wisely to apply your selfe to the *unlearned*, for they who can sift the Authors whence you urgethem, can tell you that if your *μεταποιείται* and *μεταβάλλεται* &c. prove a substantiall change, then it will follow that Christs body was changed into a divine excellency; that the communicant is transubstantiated into Christ, and the like, for

these words are used in those very speeches by the same Authours.

Page. 125.

But by the way let me see what you will have this bread in the Sacrament to be. *Such say, you as whereinto the divine essence doth ineffable powre it selfe; even as in Christ under humane nature the divinity lay hid. And finally such bread, of which our Saviour sayth, it is my flesh for the life of the world.* O most insufferable dotage. First, besides the blasphemous comparison of putting Christ so in the *breadshapes* as his divinity was in the humanity, as if he were personally united to them, as he was to the humane nature; you would against *sense* as well as the *condition* of a *Sacrament*, make an invisible thing, namely Christ invisible under the accidents of bread to be a signe of a visible thing, namely of Christ visible on the Crosse, and so make either two Christs or else the selfe same body to be at the same time, both eating and eaten, visible and invisible passible and impassible, &c.

Ioh. 6.

Next whereas you presume that *Chapter* of *S. Iohn* treates of *Sacramentall bread*, you are mistaken, peruse it, and you shall find that you cannot apply it to the flesh of Christ eaten in the Sacrament: you must understand our Saviour there is rebuking the *Capernaitane* Iewes, who followed him more, because they ate of the *Loaves* and were filled, then for the *Miracles* they saw; which occasion he tooke to instruct them * concerning *spirituall meate*, which would endure to everlasting life; in which instruction (being two yeares before his institution of the Sacrament) he

* ver. 27.

he opposes heavenly bread to earthly; not earthly to Sacramentall, * which bread of life (sayth he) I am; * which bread came downe from heaven, whereof a man may eate and not dye. Now you cannot deny but that which came downe from heaven, was his Deity, not his humane body, for that was borne of the *Virgin Marie*, which flesh he promised to give for the life of the world, which in 31. Page I have shewed must be Spiritually not Carnally eaten; to beleve in his incarnation is to eate his flesh. * ver. 32.
* ver. 50.
Read my 31. Page.

Tertullian is directly of this opinion, * who * L. de Res. carnis. c. 37. Comments thus upon this Chapter, *quia durum & intolerabilem existimaverunt sermonem ejus, quasi verè carnem suam illis edendam determinasset, et in spiritu disponderet statum salutis, pramissit, spiritus est qui vivificat, Because they deemed his speech hard and intollerable, as if he had meant they should have truly or properly eaten his flesh, that he might intimate the state of our salvation (onely tyed to spiritual manducation,) he pramised, It is the spirit which quickeneth. And not long after he admits an Allegorie. Againe Christ threatens that * ver. 53. who so eateth not his flesh cannot have eternall life; Which cannot be understood of his Sacramentall body; for so you would condemne *S. Iohn Baptist*; the penitent *Theefe*, and many other who surely have their names in the Booke of life though they never tasted of the Sacrament; Tis true, divers anciently and now treating of the Sacrament use phrases out of this Chapter; but this is not, because it directly speakes of it (* as your men confesse) but the reason is because Sacramentall eating*

ting and *Spiritnall* are so *neerely allied* that this is an helpe to the *other*; nor can they be described but by phrases and metaphors taken from *Corporall* eating. Here I might tell you of an *usnall* figure in Scripture wherein Christ is called a *Rocke*, a *Vine*, &c. which might teach you how to understand Christ when he calles *bread* his *body*, his *flesh meate*; but here I am taught a new figure; and that is this; *S.E. Will have Christ's body in the Sacrament therefore called bread, because it is in that exterior forme, and by consecration made of bread*; so (sayth he) you find in the Scripture, *Angells called men, men called dust, wine called water, and a Serpent then, when indeed it was a Serpent, called a Rod*. First I cannot but marvaile to see how to no purpose this flash is inserted. For Angels are not therefore called *men* because they are made of *men*; for they were never *borne men*; but because of that *shape* which for a time they put on, as wherein to execute the *message* which God their Master employed them in. Again those bodies which they put on were visible and true as those whose feet *Abraham* washed and those whose hands pluckt *Lot* from the *Sodomites*; see how the application of this simile thwarts your purpose.

Why man is called dust my 24. Page will informe you, &c.

But let me heare what followes of *Wine* and the *Serpent*, *Wine* is called *Water* because twas made thereof; so a *Serpent* called a *Rod*, because made of a rod; what of this? the wine was once water, and the Serpent had been a Rod, but none

none can be so senselesse (unlesse wine or the Serpent besotte him) as to say that Christs body had bin bread. Lastly, see how against the nature of a Sacrament this *simile* is urged. For here you call the *thing signified* by the name of the *signe*; when you should call the *signe* by the name of the *thing signified*, and so adde *honour* to the mysterie; whereas the other tricke detracts from its *esteeme*, as much as it doth destroy its *nature*.

S.E. By the way seekes to Cloake their Idolatry in adoring the consecrated Host: and where he is urged that bread and Christs body are *Substantia disparata* and therefore are not the same, hee thinking to blinde the Reader with a couple of Greeke words, saith that *Caro Christi* & *ἄστος ἐπιῆστος*, are not *disparata*. I pray Sir whatthinke you of the bread we pray for in the Lords prayer? that is *ἄστος ἐπιῆστος*, and yet not *Caro Christi*. Pag. 130.

The mysticall signes (sayth he) are adored (as Pag. 130. being really according to their internall substance) the things which they are beleaved to be: viz: the flesh and bloud of Christ. But alas the fact is not so answered. What though you never so stoutly affirme that you neither adore the substance of the elements (which therefore you are supposed to extinguish because you would avoyd the brand of Idolatrie) nor the accidents you say remaine; but onely that which they cover: yet your own Trent Councell will condemne you, which authoriseth such a worship as is due to God to be used to this Sacrament; by which word *Sacrament* by your owne confessions, you meane the *Accidents of bread and wine*. Cone. Sessio c. 5.

mouths are called Idolaters. And though you should teach the *ignorant*, (as feldome you doe) that tis not the *accidents* they are injoynd to adore, but that which they *cover*: yet this will not serve. For the very *heathens* could have had the same pretext to have cloaked their *Idolatry*; who could as readily have answered they worshipped not the body of the Heavens, but the *Numen* the unknowne God and power therein contained. Every impious worshipper of the shapes of creatures might have sayd, they were not so blockish as to feare, trust, or worship those figures, but that in them they adored the divine bountie and goodnesse whereof they did participate in those creatures. Who the most grosse Idolater might not fasten on this shift? what is this but to *mynt* Gods service in our own braine? & though not by the *rivalty* of a *false God*, yet of a *false worship* to provoke his Iealousie? But I pray if you rightly adore the Sacrament, because you imagine it containes the body of Christ, why doe you not likewise adore the heavens which we are by
 * Scripture warranted do *containe him*? Nay how scape the bodies of the Communicants, who you say receive into their bodies the very & true body of Christ? or how is it that you crouch not to every faithfull person, in whom a in his Temple the holy Spirit inhabiteth? yea since Christ is more neerely united unto them then to the *accidents*: since he pleaseth to call himselfe *bone of their bone, and flesh of their flesh*? If this be not Idolatrie, to worship Gods of your owne making let me be a Heathen. But ere I step any further

* Aēt. 3.
 Heb. 9.

*Adorent ibi
 sub speciebus
 delitescens nu-
 men, de pristino
 factum, horreret
 hoc Sion &
 planè refugeret.*

further, I must dispell two great mistes which are cast to delude the credulous vulgar. One is that of that pretended omnipotency, the other of miracle.

Doctor Andrews Ep. viii. Ser. Sup. V. 63. 5.

First, before there be any *quære* made of his will, Doctor *Smith* will have bread made Christs flesh by the omnipotency of the word; and then his *ecchoe* sayes after him: that Christ by these words (This is my body) made his body to be under the shape of bread, his ommipotency (to verifie them) turning the substance of bread into his body. First, I answer that none of us deny, but that the bread is changed into his body: which change we hold to be only *Sacramentall*, in which common bread becomes mysticall; not essentiall in which the substance is absumed. Nor is his body there any other wise then tis there broken: now it is onely *Sacramentally* broken, and therefore onely *Sacramentally* there, which being in remembrance and commemoration of his passion (according to *Aristotle*) the thing remembred must be past and absent: and when you take me saying, he is really present, mistake me not: I mean not locally or corporally: but onely *spiritually* and by contract. Now to your objection of his fleshly, bodily presence: attributing this strange metamorphosis to the power of omnipotency and miracle. I answer Gods omnipotency alone is not reason enough to perswade me to credit such a report as this: first, because I know it is his will and not his power which is the Rule of a Christians faith The uncleane Leaper will teach you purer Doctrine, then to argue from his power, he

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he presumed this to be all-sufficient: but hee knew his remedy lay in his good will and pleasure, and therefore sollicitates him thus. *Lord if thou wilt thou canst make me cleane.* Next, I say there is a two-fold power of God, one absolute with which our disputation dealeth not; Th'other *ordinata*, limited and ruled according to that order which he himselfe hath fixed by his word and will; according to this power he who is *Natura naturans* the God of nature ordinarily will not, and therefore onely cannot because he will not, doe what is to *Natura naturata subordinate nature* impossible or destructive.

I meane he will not, and therefore cannot destroy or overthrow those constant rules which he hath set to nature and expressed in his word. That indeed of S. Ambrose is most true, * *Mutat quando vult instituta natura: hee changes when he pleaseth the course of nature*, but it is *quando vult*. And these two places of Tertullian will state this question very clearely. * *Deus non aliâ lege credendus est quàm ut omnia posse credatur.* No body beleeves in God aright unlesse hee beleeve him to be omnipotent, and yet he sayth also * *Deo nihil est impossibile nisi quod non vult.* Nothing is impossible to God but what he will not have to be. Whence I collect that there is (besides his absolute power) such a power of God which he hath limited; and that he hath prescribed to himselfe, and made knowne to us, that there is such an order, against which wee (without speciall revelation) cannot say he doth exercise his power. Of this power even nature eyed *Lucan* can tell you thus much,

* L. de. Sacr.
l. 4 c. 4.

* De Res. car.
c. 11.

* De Carn.
Christi. c. 3.

much, that the Creator of all things prescribing a law unto the Creature imposed also a Rule to his own power.

*Fixit in aeternum Causas, quâ Cuncta Coercet
se quoque lege tenens:*

And though we beleeeve that God is omnipotent to doe what he pleaseth; yet we (with the Fathers and Schoolemen) hold also; that such things as imply a *contradiction and falsitie* are not the object of Divine power; thustis we meane all things are impossible which God will not have to be: and so I say it is *impossible* for the true body of Christ to be whole under every host and crumme thereof; that accidents can be, and not *inhare* in some subject, and whatsoever such contradictions, as Ile shew you are in Transubstantiation, which you seeke to palliate with Gods *omnipotencie*, and the force it *miracle*. What I pray you is a contradiction of this be not one? to say the whole body is *contained* under the accidents and yet is not there locally; what is it to be *contained*, but to be *confined* and *circumscribed* by that *superficies* in which it is *contained** S Augustine will tell you, *spatia locorum tolle Cporibus nusquam erunt, & quia nusquam erunt, nec erunt;* * Augus.
Ep. 57. Take away the space of place from a body, and it is no where, and because it no where, it hath no being.

And least you may thinke this position hath onely Philosophy to defend it; see how divinity conspires with it against you. Reade the scriptures and you may observe whether they would

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most fully expresse that any thing is perished they say no more, but that its *place is lost and gone*, &c. *Psal. 37. 10. Iob. 20. 9.*

Againe if according to all Philosophy *Accidentis esse est inesse*; it be of the being of *Accidents* to be *inherent*, why will you owne such a Tenet which shall make you against Nature sever what God in Nature hath *joyned*? and thus fondly driue you to make his power your *refuge*, when his will ought to be your *warrant*? Then you cannot foster *Transubstantiation*, but you must Father its *Twynne* the *multipresence* or *ubiquitie* of Christs body as contradictory and perillous an assertion as it, *or more*.

Tis true that since the manhood of Christ is inseparably united to his divinity, in *that sense it may be sayd to be every where present to it*, that is, no where severed from it: but yet its as true that Christ as man is not *every where present*. For it must be noted that the natures in Christ continue the same in him incarnate, which they are where they are not united. And notwithstanding his glory, the majestie of his estate hath not extinguishd the verity of his nature. Take it thus.

The person of Christ is whole, perfect God and perfect man wheresoever, although the parts of his man-hood being *finite*, and his deity *infinite* we cannot say that the *whole Christ* is simply every where, as we may say that his deity is, and that his person is. For *somewhat* of Christ is not every where in that sort, namely his *man-hood*, the *onely union* wherof to the deity is extended as far as deity; the *actuell position* restrained and
tycd

tyed to a certaine place. For the humanitie is no way adæquate to the deity, in regard whereof though it be true whersoever the humanity is, there is the deity, yet not *è contra*. Of each nature there is a *Cooperation* often, an *association* alwayes, but never any mutuall *participation*, whereby the properties of the one are infused into the other: and therefore his body is not to be proved *ubiquitarie* or *multipresent*. Can you imagine Gods omnipotency can be a *Shelter* or stay for such an opinion, as shall directly *contradict* his revealed will? He hath revealed that Christ hath a true body, and all properties and attributes thereunto belonging. Now *multipresence* or *ubiquitie* which is an attribute of the *Deitie* onely, cannot be compatible with *humanitie*. The *numericall unitie* of a *finite* body cannot stand without *continuitie*. Further that is no humane body which hath not *longitude*, *latitude* and *profunditie*, which is not *extended*, nor hath its *quantitie* and *parts* measured by place; which *conditions* agree not to that body you feigne to be in the Eucharist; and yet you stick not to affirme it to be the same *Identicall* body which was crucified on the Crosse; as if that could be beleaved to be a true body, whereof the properties of a true body cannot *predicate*.

Luk. 24.
Heb. 2.

Not to trouble my selfe or my Reader with the repetition of all those infinite *Solacismes* which this opinion includes: take notice of this, that it destroyes the definition of an *Individuum*, and makes Christs individuall body not to be *Individuall*; *Individuum* according to *Logicke* is *quod est indivisum in se & divisum ab alijs omnibus*,

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That *which is individed in it selfe and divided from all other things*; as *Socrates* is distinguished from *Plato* and every other singular man, but is individed in himselfe; because he is but one. Now I say this your Tenet against this definition divides an individuall body from it selfe; it *divides* Christ at *Paris*, from Christ in the *Sacrament at Rome*. For there being *distance* and *diversitie* of place it cannot be the same *numericall* body; but youle confesse that Christes body is *divided* from it selfe in respect of place and *quantitie*, but not in respect of *substance*. I pray what other *division* can there be of *materiall substances* but by *boundes of place*? tis an infallible Axiome that one *numericall substance* can have but one *manner of subsisting*; but it may be youle say that *quantitie and relation to place* are not of the *essence and definition* of a *body*, and therefore it may be without them. I say it followeth not. For *properties* flowing from the *essence* of a thing are not in the *definition* of it and yet they cannot be separated from its *being*, as in a man, *risible* is not in his definition, but yet he cannot be a man but he must be *risibilis*: so though *place* and *quantitie* be not in the *essence* of a *body*, yet it is a contradiction in its *existency* to be without *either*: and consequently to create Christ such a body in the Eucharist which is not *individuall* is a meere contradictory fiction: and so farre from being the *object* of Gods power, that I thinke it not worthy my discourse.

As for the *Miracle* pretended by these *mirabilij*, it is no more to be found in the Sacrament
then

then its *cause, omnipotency*. Here I might enlarge my selfe concerning the *Cessation of Miracles*; but so I should too too broadly condemne a thousand beyond sea *fopperies* and *Reliques*, to whose pretended *Vertues* the hoodwincked *vulgar* must attribute *wonders*. But not a word of this in answer to one who passeth for a *Grandie*. Here is as little *Vse* as *signe* of a *Miracle*. Every *Miracle* affects the *sense*, workes *admiration* in men, and is not wraought but *extraordinarily*; None of this appeares in *Transubstantiation*, what then doe you obtaine by this shift, but that with the *essence* of a *Sacrament*, you would destroy the *nature* of a *miracle*? which certainly ceaseth to be a *signe* or *miracle* if it have no wonder *evident to sense*. Nor doth it any whit strengthen your cause to say it is a *Spirituell* miracle: For that which is onely *spirituell* is wrought no where but in the minde: which you will not say of your *Transubstantiation*. If you will have this conversion by a *Mystery*. I say, twere absurd to confound *miracle* & *mysterie*, since they are so diuerse and distinct in their *quality*. Antiquitie hath often called the *Sacraments* *Mysteries* not *Miracles*. In those diuine power lyeth hid, in these it appeares, these are done to move and convince infidells: those to confirme the faithfull to elevate their thoughts to invisible graces by visible signes, to leade them by sense to faith, by earthly to heavenly things. But to close with you thus: should I yeild you the *asylum* of *omnipotence* and *miracle* to harbour this naked and peccant opinion of *Transubstantiation*, I say there is no such execrable dotage amongst olde heresies, nor no

such bold figment newly hatcht which might not be most pertinaciously defended, and as plausiblic taught if they might use this guard of *omnipotency*, and plead *miracle* against all examination.

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The next tedious busines is about this proposition, *This is my body*, wherein that substantiall change which is aimed at, is attributed to the power of that *practicall proposition*.

*Lucan. Phars.
l. 1.

First, let me admire at your presumption on this proposition, concerning which you are so notoriously divided amongst your selves, as it were not hard to shew you, how every word in it undergoes more interpretations then it hath letters. One may stand by and see *Romes* old fate.

**Bella plusquàm civilia*, their owne Civill jarres weaken their common cause. A kingdome neede no other *ruine* then its owne disease, *divison*. Midianitish-like you are extinct by your owne mutinie, whiles we with Israell, sparing our assault, stand by and conquer. Then I answer, the change which is in the Sacrament, namly the separation of common creatures to a divine and mysticall signification, is not wrought barely by *pronunciation* of that proposition, but by the *precedent* words of consecration, and *prayer*. But if you strictly will examin me what particular words Christ used? I answer, where the Scripture is silent, my paper shall be blanke, where that will have no tongue, I must have no Penne. There is no such created vertue inherent (as you suppose) in the pronunciation of this proposition; it is rather *declarative* of what was past, then effective of ought which was not. Your very *A.B.C. of Logicke* (which here you misuse) will teach you

no other definition or use of a proposition then to be, an *Indicative, congruous, perfect speech, signifying a thing true or false without ambiguitie*, which supposeth a predication to be apt in nature before it is currant in *speech*: and hath no such operative force allotted it as to create a predication where was none possible before.

That pretty kinde of *Sophistry*, which perswades me to heare out the proposition called *operative* before the *conformitie* betweene the subject and the *prædicate* can be granted, (as supposing the period of it to finish the substantiall change,) besides that it is slender and boyish, it is also impertinent: because it playes upon a string already broken, attributing that change, which is, to the pronounciation of this proposition, which I have already refuted; and therefore I might spare both it and my paines.

But because they shall not take it amisse, I will ^{Pag. 126.} afford them the hearing, they conspire in this; That (*hoc*) doth not signifie untill the *prædicatum* is in being. This predicate is (*body*) and at the period of the proposition (*hoc*) is Transubstantiated into the body: out of which it necessarily follows that the proposition is meerely Identically, for there is nothing for (*hoc*) to signifie but the body, the accidents you will not grant to predicate properly of the body, and therefore the proposition according to you runnes thus. This my body is my body, and let *S. E.* flourish it as he will, our Doctor justly layes *Tautologie* to his Lordships charge. Which blow his Champion seeking to ward, layes himselfe and the weaknesses.

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nes of his cause to an easie censure, as thus. Hhee supposeth that there is the same reason betweene *This is my body*, and the superiour and inferiour predicamentall degrees, but (*hoc*) doth not signifie a distinct degree in nature from (*corpus* :) and therefore it is most absurd, where by way of illustration he mixeth this proposition (*This is my body*) understood after his expositions, with such propositions as these; A man is a reasonable creature, *Featley* is a man &c. Which either define or describe the subject. I cannot but pittie his want of Arte. And surely where *S.E.* the slender exceptour forgets his manners, and pleaseth himselfe after this conceipt, with the repetition of Doctor *Featleys* name, he cannot but guesse him very

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simple simple simple simple simple SIMPLE. But for my part I leave him as I found him. Doctor *Smith* in confirmation of his discourse layes down a Rule, and giveth two instances which I will first in order. His rule runnes thus. *Subjects are such as their attributes permitte them to be.* Rather say I, *è contrà* *Predicates are such as their subjects permit them to be:* For we never take that preposterous course to enquire whether a subject agree to the predicate, but whether the predicate agree to the subject. No man unlesse he be Lunaticke will make a question, whether, the Moone agree to the Ecclipse, but whether the Ecclipse agree to the Moone. Otherwise in sciences we should have a proper passion to go seeke its subject. The first thing in every Science is the subject & concerning that you must know *Quod sit*, & *Quid nominis* & *Rei*, and then proceede to the Passion which is

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Quod

Quod sit or utrum sit, that is, *utrum predicatum conveniat subiecto*, but you will acquaint us with one *Vtrum sit* more then any Logician ever dreamt of, *Vtrum subiectum conveniat predicato*; which makes you give this absurde Rule, *Subjects are such as their attributes permit them to be.*

As for your instances they will not hold tryall, the first is this: As when I say, *This is a Crosse* and make it withall the word (*This*) doth suppose for the Crosse, &c. What of this? Christ was not about to make him another body when he sayd, (*This is my body*) for then Christ should have had two bodies, after those words had bin pronounced: for that body which sate at table was no part of it under the shape and colour of bread, and therefore if Christ had any body under the shapes of bread, Christ had two bodies: For all at the Sacrament saw that his whole body was there in the wonted shape and colour. Neither was his body united to that which you suppose to be under the accidents of bread, for there was onely a *Contiguitie* and no *continuitie* betweene his hand and the bread in his hand. Your second instance *in Taceo* (as supposing for silence when the word is uttered) *Aquinas* rejects it, confute him, he is very hereticall and joynes with us against you, confessing that then the sense would be, *Corpus meum est corpus meum, tertiâ parte. Quæst. 78. art. 5. in corpore articuli.* Whereby it is plaine that *Aquinas* thought that to be an Identicall and nugatorie proposition, & the argument before unanswerable, and therefore no more of that. But now put case I should grant you such power in these

words (*This is my body*) to transubstantiate the bread; may I not challenge the same force in them to change the *Accidents* as well as the *substance*, since they were likewise in Christs hand when he pronounced them? and then I pray where are your species and accidents left to cover Christs body? Let me tell you this cover layes you open. But stay, whereas you instance in these propositions (which if they be propositions I pray doe they signifie true or false?) *Tabitha arise; Lazarus come forth, &c.* as if the bare pronuntiatio of so many words had conjured them to a speedie obedience; tis not so. For it was not the words barely (pronounce them and trye) produced so strange effects, but the speakers authority, and the divine power annexed unto them. Now we are confident that Christ added no such omnipotent power to his words of institution, because his purpose in them was not to worke a miracle but to leave us a *Sacrament*; in the which we should not transubstantiate the signes into himselfe signified, but in the which we should *Commemorate* his death and passion, and be made partakers of the benefits thereof. Our *consecration* is the same with Christs both in *matter* and *forme*: and though there be some difference in the *efficient* (as you seeme to insinuate when you tell Doctor Featley, that he is neither *omnipotent* nor *used in such actions*) yet the *efficient* cannot be sayd to be (*al iud quid*) another thing. For the Minister doth not consecrate in his owne right, but as he is Christs *instrument*. Nor need you appeale to omnipotency or miracle

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cle to patronize a substantiall change of the bread as if the proposition could not be verified without it, onely conceive him speaking in a *Sacramentall figure* while he is instituting a *Sacrament*, and after consecration past his body may well be verified of bread without it. And since you lay so much claime to omnipotency; Let me tell you, that those who require an omnipotent power to elevate and change the elements, that so those corruptible and dead creatures may be made *effectual* instruments in so high and unspeakeable a Mysterie, to apply and communicate Iesus Christ and the vertue of his death to faithfull receivers, doe not, *eo nomine*, consequently maintaine your *Transubstantiation*. For to a Mysticall change we hold Gods omnipotency requisite: without this, water to us were not regeneration, without this no earthly creature could ever be an instrument of an extraordinarie benefit. Could *Jordan* thinke you have washed off the Assyrians Leprosie? or the *Poole of Bethesda* have restored the diseased without a speciall vertue lent them from above? To conclude, whereas yow call his omnipotencie to make good his Corporall presence, I say you adde not so much honour to his power as we. For it is an argument of more power that he doth communicate himselfe to us though he be *absent*, then to be *brought* thither and received. Even in *nature* there is a double presence, one *Virtualis*, the other *per contactum*, that *Agent* we esteeme most excellent, which at *distance* can with a *secret* influence be *present* to its effect: that, as meaner which to its operation requires *adproximation* of the patient.

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patient. There followes much adoe to teach me how there may be *Identitie* in propositions, but that if granted makes nothing to prove *Identitie* in this: For as I have shewed the *substance* of bread & not Christ body is the *subject* of this proposition (*This is my body.*) Whereas therefore to your *Identitie* you suppose the body of Christ to be both *subject* and *prædicate*, I have over-throwne your supposition, in proving substantiall bread to continue the *subject*, & therefore the whole discourse is nugatorie and groundlesse. Methinkes Master

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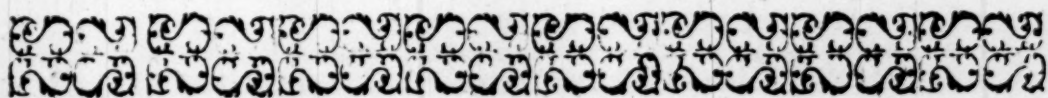
S. E. you close this *section* very faucily & fillily: For Doctor *Featley* urging you that *Identically* propositions (such as your discourse makes this) prove nothing: to try whether they can prove any thing, asks this question. If I poynt to Christs body in Heaven at the right hand of his Father and say: *This or that body of Christ is his body,* will it hence follow, *that bread or any thing else is substantially turned into Christs body?* You forsooth answer him thus, *no, but something else (it seemes) is, how else could your mouth utter such an impertinent discourse?* It would have argued you of more Schollership and *ingenuitie*, either to have beene silent or else to have answered him, how meere *Identically* propositions can prove any thing, and not thus to have passed away with a *Ridling quare*, out of which some jocular braine might guesse you good at a Iest. And since you will be flashing it, (that the world may not want any peices of your witte) I pray take it not amisse (though it be something out of order) if I joyne to this another of your rare conceipts: Tis where you propose to shew that Christ spake these

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words

words (*I will drink no more of the fruit of the Vine,*) onely of the *Legall Cup*. When our Doctor demands, why *Mathew* relates them immediately to the consecrated Cup: tis replied he doth it out of order. Then when our Doctor againe urges you thus. *If I should take here a Cup and after I had dranke of it, say, I will drinke no more of this were it not ridiculous to understand me of any other Cup then that I tooke last in my hand and dranke of?* You forsooth, answer him with this pretty parallel. *Should one or two tell me that Doctor Featley at the Table having dranke beere and wine, sayd, he would drinke no more of this beere. I had no reason to thinke he meant wine though wine were mentioned last before.* Sure Sir, if you were not as bad as *Cup-valiant* you would never have stumbled on this ridiculous passage. For we doe not imagine that Christ dranke of any but wine (as my answer to the last section shall declare) in both these Cups. And I pray, if Doctor *Featley* had at the Table dranke onely two Cups of wine, might it not safely be sayd after his last draught: *I will drinke no more of this Wine?* I wonder how this beere came in your head when you had nothing but wine before you. I might safely now retort the *vertigo* on you, but if your own weakness condemne you not, Ile spare you.

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THE SIXTH SECTION

Handles the other part of the Sacrament, the Cup.

Refutes their construction of these words: This

Cup is the new Testament in my blood, shewes that there is by their confession a figure in them. That there is no substantiall change wrought by them. That there is not Identity in them.

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Math. 26.
Mark. 14.
1 Cor. 11.
Luk. 22.

THE next Section falls upon the other part of the Sacrament which is the Cup. The words of the Cup in S. Mathew and S. Marke runnethus. *This is my blood of the new Testament.* In S. Paul and S. Luke thus. *This Cup is the new Testament in my blood.* By vertue of which propositions he will first conclude a *substantiall* change, and then consequently he will presume *Identity* in them; but both untruely.

But let me first see what construction will be made of these propositions, and so I shall more distinctly give answer to this confused Section. Doctor *Smith* and his second (like *Nicodemus*, Christs nightly Disciple) admit (whar upon further triall they denie) *a figure in these words of the Cup, and that for this reason because a Chalice and blood are two distinct things and one thing cannot properly be another.* Presently aske them how they understand these words? (*This Cup is the new Testament*) and they reply properly enough; What then is the new Testament? it cannot be denyed but that it is the last and eternall will of Christ the Testatour, whereby he assureth the faithfull of the free remission of sinne obtained by his blood. Now how a Cup which is no other than the worke of an Artificer can be sayd properly to be this, let who will judge. But they proceed to affirme it properly to be called a Testament

ment, because (say they) it is an *authentick* *signe of his will*. As if any sound man could not distinguish betwixt the will of the Testatour and the signe of it, as if Parchment could properly be called a mans will, and not rather the signe or declaration of it: as if waxe were the bond and not rather the assurance of it. Then being urged that since no substantiall part of the Testatour can properly be called his will, therefore bloud a substantiall part of Christ cannot properly be called his Testament; they answer *that bloud of the Testatour though a part of him may be called a Testament, if it be shed to signifie his last will*. But this cannot be. For a Covenant or Testament is a Relation or action betweene two parties, and therefore can be no substantiall part of either. And whereas you urge the practise of the *barbarous confirming Leagues by effusion of bloud; and Moses sprinkling of the bloud of a Calfe upon the Israelites confirming the old Testament*, I say this makes against you: For besides that both these blouds did onely confirme another thing, which in substance they were not, those authentike signes also, as you call them, were visible, and so is not the bloud in the Chalice. For you confesse it lyes hid under the shape of wine. But further when the enswearing ridiculous interpretation of Christs words is alleaged against the proprietie of speech which they maintaine, they dislike not this Construction, *viz: This Cup is the new Testament in my bloud*. That is say they, *This Cup is my new blood in my blood*. but this sense can no way be defended, because

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it is most certaine that a thing which is either adherent, infused or contained in a thing, is not the very selfe same thing, but numerically another. But to colour over this slippe, they will suppose Identitie in this predication, and so render this as they did the other proposition, viz. *This is my body* that is, *this thing (that is my body) is my body*. So heere; *This Cup is the new Testament in my blood, that is say, they: This drinke (viz my bloud) is my bloud in my bloud. Or thus, this drinke is an authentickall signe of my last will in my blood;* Which comes all to one, for they have explained that they meane bloud, by that which is in the Cup, and by authentickall signe they meane the will it selfe, which will, they say the Cup is. Then they comment further and say, there is *Identitie in the matter not in the manner of signification*: but here they are upon an old *haunt* and therefore *hunt* but coldly: yet to stop them, I denie this proposition (*This Cup is the new Testament in my bloud*) at all to be Identickall: For to an Identickall proposition they say is required that the subject and the predicate be the same in substance, which is not so heere; for the wine in the Cup and Christs blood are not one in substance, though they be one in a signifying mysterie; Christ himselfe (as the next section will occasion me to shew) affirmes of the *wine* after consecration, that it *was the fruit of the Vine*. That cavill of taking Christ immediatly on his word, when he sayth (*This Cup is my bloud*) is meerely sophisticall: for the question is not about the truth of Christs words (since they proceeded from him who is *truth* it selfe) but about the
sense

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sense, which is not literall but (as the Romanists ^{Pag. 90.} and you your selfe confesse) is figurative.

Then, the very reason which is wrested out of Christs words immediatly following (viz: *which* ^{Pag. 155.} *is shed for you*) concluding it therefore to be his very bloud, makes against you, for it is onely Christs bloud there, as tis shed there: but it is onely Sacramentally shed there, therefore not substantially but onely Sacramentally there. And if you would yet put this off with another shape and say *it is truly shod under the accidents of wine* I say how ever it be shod, it moveth being powdered; if it move, it is in a place; if in a place then either circumscriptively or definitively, neither of which you can grant, and yet hold him to be in a thousand places at once, without most palpable, and ridiculous contradictions. But I pray, doe you beleve (taking Christs words literally and 2. ^{Pag. 169.} gainst his meaning that Transubstantiated bread and wine are those which *payd the price of your Redemption*? Alas fond faith! if so you beleve; *Lord helpe your unbelcefe.* We beleve that the body which was borne of the Virgin Mary was it which in our behalfe was divided from its bloud, from its soule; of which action this action is but the Commemoration; the blood which on the Crosse issued from his side, was that which washed away our offences, and *sealed us this gracious Covenant: this Cup in the Eucharist* is that bloud onely in signification and office, not in substance. In short thus; Tis by faith in the incarnation and meritorious passion of the Sonne of God, and by our mysticall and inseparable union with him, that

we shall live everlastingly and blessedly. And not by the short stay of Christs flesh in the mouth or stomake at the receiving of the Sacrament, as you teach.



THE SEVENTH SECTION

Reconciles the seeming differences of the Evangelists. Shewes their constant Harmonie, and how these words (I will drinke no more of the fruite of the Vine) are to be understood of both the Legall and consecrated Cups. out of S. Paul declares that the thing signified is not received but by the mouth of faith, gives the reason why the Fathers call the Eucharist an unbloudie Sacrifice. Discovers the vanitie of the Reporters vaunts. Condemnes the enemies of truth, of insufficiencie and blinde obstinacie.

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WHat followes in the last section, if you can in *præterita redire* reflect on the former passages, is easily refelled; onely this carrieth shew of new matter, and yet unsatisfied: namely, a question whether our Saviour meane these words (*I will drinke no more of the fruite of the Vine*) of the consecrated Cup, or of the Legall. S.E. here (being as I finde tutoured by *Maldonat*) joyneth them only to the latter. But if you attend well to what the Evangelists, as the Organs of one infallible speaker the holy Ghost, deliver, you shall find that Christ spake

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spake them undoubtedly of both those Cups. S. Mathew & S. Marke annex them immediately to the consecrated Cup, but S. Luke (tis true) only joyneth them to the Legall; what of that? It will not follow thence that he spake them not of the other also: For if you observe: every one of the Evangelists doth not relate every story at large, and yet you cannot say that one relating more or lesse, stories any thing contrary to the other. But it is evident that the holy Ghost purposeth, that out of them all joyntly wee should collect the full truth unanimously produced. Nor doth this difference in the manner put any contrarie-
tie in the substance of the storie. Since this their varietie is to supply and explaine, no way to re-
fute one another. What incongruities is it then to determine the matter thus? Christ spake the words of both Cups. S. Mathew and S. Marke, relate them to the consecrated Cup. S. Luke after to the Legall: and so the storie is compleat. Do you not thinke that Christ at the institution of Baptisme spake all these words (*Goe therefore and teach all nations baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Hee that beleeveth and is baptised shall be saved, but hee that beleeveth not shall be damned*) though S. Mathew relate none but the first verse. S. Marke onely the second, S. Luke neither? As in that and other passages you must consult with them all: so likewise in this. And though per-
happes you may heare diverse notes, and observe them to have their severall restes, yet the harmo-
nie is still one. If you will aske S. Paul what is

1 Cor. 12.
pag. 158.

* Ioh. 6.

that bread and what is that wine which is at the Communion: he will tell you, such as may be *eaten and drunke unworthily* and *to our damnation*. Now you cannot say Christs body and bloud can be received either *unworthily* or *to death*, for to the receipt of them Christ hath annexed the * promise of life. Nor can it be that he who is *life it selfe* can be received *unto death*: S. Pauls meaning therefore is, that whoso cometh to those holy mysteries without that wherewith to *discerne the Lords body*, is *guiltie of the body and bloud of Christ*, not in that he hath received them, but in that hee hath not received them; since they onely can be received by the *mouth of faith*, Let not him therefore who without due preparation (and so prophanes the holy ordinance of God) unworthily eates the Sacramentall bread and drinkes of the Cup, thinke that he doth Communicate of the body and bloud of Christ, for so he should receive to his salvation: but let him assure himselfe that howsoever hee mixe himselfe with the faithfull at that holy banquet, yet hee receives barely the outward food and not the heavenly, which can onely be discerned and received by a lively faith: and so his soule still is languishing, because it partakes not of that nourishment which should quicken and sustaine it. Thus then if you will beleeve S. Paul, that which is in the Cup though in Sacramentall relation it be Christs bloud: yet in substance tis still the *fruit of the Vine*. Where you interpret the Fathers calling the Eucharist an *unbloody sacrifice*, as if the substance of Christ were therein offered, *under the formes of bread and wine*.

wine; You doe them much wrong: their reason is because his bloody sacrifice (*once only offered on the Crosse*) is by this *unbloody* commemoration called to remembrance, and applied to the unspeakeable consolation and confirmation of the faithfull. Cyprian in the same Epistle which your ^{* Cyprian.} quotation directs me to, tells us, ^{ep. 63.} ** Quotiescumq; ergo Calicem in Commemorationem Domini & passionis ejus offerimus &c:* that in the powring of the Cup we Commemorate the passion of our Lord, &c. S. Augustine will tell you, that this is not the Lord crucified in truth, *in rei veritate*, but *significante mysterio*, in a signifying myserie. And a ^{* August. contra} gaine, his opinion runnes thus; ^{Faust. l. 20.} ** Hujus Sacrificij caro & sanguis, ante adventum Christi per victi-
mas similitudinum promittebatur, in Passione Christi per ipsam veritatem reddebatur, post ascensum Christi per Sacramentum memoria celebratur;* The flesh and blood of this Sacrifice before the comming of Christ was promised in typicall Sacrifices; in the passion of Christ was in very deede offered; after the Ascension of Christ, by a Sacrament is kept in continuall remembrance. After S. E. hath (so poorely as not worth the confutation) iumbled in false witnesses and cunningly smothered the Testimony of those who would condemne him: he is so foole-hardy as to affirme that though Christ said of the consecrated Cup that it was the *fruite of the Vine*, yet it destroyes not his Tenet of *Transubstantiation*. Pray Sir, be perswaded that if it remaine after consecration in substance *the fruit of the Vine*, that then substantially, it is not Christs blood: but he sayth it doth; and therefore when you heare him tell

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you it is his blood, beleevé him also when hee sayth *it is the fruite of the Vine*. But you wonder that though it be (as you suppose) his very blood, that he calleth it *the fruite of the Vine*, since Christ himselfe is called a Vine. I thanke you for this simile, which I thus retort, He is called a Vine who was none substantially, so also wine is called his blood which was not so substantially. Thus observe how every flash scor- cheth the Fueller, and every stroake weakeneth the striker. Our truth, like an impenetrable Adament, suffereth nothing, whiles the hand which offereth it violence is disabled with its own blow. There is nothing so sacred or venerable which under-goes not some misprizion: yet accusation and calumny are no arguments of guilt: these tryalls purifie and fortifie our cause which wee (as Seneca of a wise man) say, is *Invulnerabilis non quòd non feritur, sed quòd non leditur; Invulnerable not because it is not buffeted, but because not hurt*

Pag. 179.

There is greater reason to be more confident on the strength of that fort, which hath resisted innumerable assaults; then that which was never battered. To conclude in your owne dialect; *The reasons moving to leave the communion of the Christian world, should be unavoidably convincing, but hitherto there have appeared none such, nor ever will doe from the mouth of any Papist: unavoidably convincing* have beene and are continually given by Protestants, as those very shifts by which you would avoyd them *convince*: which after serious examination, rather accuse you of stubbornes, then warrant your separation. But since Gods
written

written veritie can neither sway your faith nor limit your pennes; no marvayle if Arguments thence deduced be accused of impotencie: Tis no Argument that the Sunne withdrawes its light, because the blind perceive it not, you are blinde, and (which is worse) you will be so. *The Ioh. 1. 9, light Shone on the darknes and the darknes Comprehended it not.*



**An Answer to the Cavillations
and vaunts of S.E. wherewith he
ends his Booke.**



After the end of this *Modicum* penned by S.E. succcede many aspersions of tergiversation and inequality cast on Doctor *Featley* in respect of Doctor *Smith*, which if they be as fraudulent and fabulous as his Relation is illiterate and slender, they have neither truth nor honesty in them. He must give me leave to answer them with a smile: Nothing, but a few Catholike deceipts or so; could my body be so subtile as to be present in diverse places at once, as *Tursellinus* reports of *Frier Xavier* your great *Thaumaturge*; I would quickly be resolved. In the meanwhile he must not take it ill, if (according to the common

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His confes-
rences with
these and o-
ther Roma-
nists are ex-
tant.

common fate) hee be not beleevd, who hath
beene taken tripping. What this booke speakes
Doctor *Featley* who will regard? since it con-
trarily appeares to the world; and can yet be
justified to the doubtfull, by witnesses now living,
that he often discovered your *Fishers hooke* and
tooke him with his owne Angle; hee hath ever
beene *Musket-prooffe*; he alwayes puts *Sweetes*
mouth out of rellish: Egglestones simples could not
worke with him.

Horac. l. 4.
Od. 4.

Sensere quid mens ritè, quid indoles
Nutrita faustis sub penetralibus,
passet.

How unlikely then is this report that *Smith*
could over-beare him? If surely hee had no o-
ther *tool*es then these wherewith to quit himsef
of those blowes were given him, no question but
hee was soundly *hammered*. And whereas his
Lordships Chaplaine seekes to salve up the matter
with this After-clap, those which but overlooke
it, must needes confesse, it hath done him this
second injury, to publish his weakenes; and since
the blottes of his Pen revieve a dying ignominy,
this pretended Apology proves no better then
both their accusations. What neede the Bishop
of *Chalcedon* be accused of so many rare endow-
ments? was not his disclayming in his Coun-
trei, his Allegiance, his Religion, merit enough
to challenge his promotion? is it not enough that
his title sound greater, unlesse also he be thought
wiser then his opponent? If Doctor *Smith* would
passe

passe for that Artist, this booke speakes him; or
 have his *Panegyricke* authenticall; he should wise-
 ly have kept it in those places where any thing
 must be beleaved. In England he is knowne too
 well euer to be thought guilty of halfe those ex-
 cellencies wherewith this Adulator pleaseth to
 flourish and enammell his Lordships singular im-
 perfections. As for Doctor *Featley* his able service
 to Gods Church is farre too eminent to be ecclip-
 sed by any *Doway Satyre*: where hee is not the
 twentieth who is thus traduced; Even part of this pag. 16.
 booke glanceth at all our Ministers *as men whose*
words may not be taken. But let me tell you, a *Prote-*
stant hath more reason to be beleaved on his bare
 word, then a Papist, because the Protestants Re-
 ligion tyes him to speake the truth from his heart,
 without any mentall reservation; but the Papists
 doctrine teacheth him a pretty kinde of deceipt
 called *Æquivocation*, and will not sticke to license
 the loudest lye, so it be advantagious to the cause
 of Rome. Concerning these after triumphes of
 his Lordship thus weakely grounded I must con-
 fesse my selfe a man of very small faith. These
 vaunts of victorie I retort with the translation of
 the Reporters Title-page. *Facile est ut quisque Au-*
gustinum vincat, quanto magis ut vicisse videatur;
aut si non videatur, vicissedicatur facile est. The
 meanest Clarke may easily think himselfe too hard
 for *Austin*, more easily seeme so, but most easily be
 so reported; Let me impute the first to the false in-
 telligence of selfe-conceipt; the next to the Arte of
 simulatio; the last to the voyce of faction. But its no
 newes to heare Rome boast of her successe, even
 from her Cradle, one of her creatures could flatter

* L. Florus.

* Minut. Fal.
Off.

her * *Vt ad constituendum ejus imperium contendisse virtus & fortuna videantur*, as if valour and fortune did vie whose assistance should beare most advantageous in her Empire. To this vaunt Ile oppose no other then that censure which one of her later Pens affordes her Triumphes. * *Toties a Romanis impiatum est, quoties triumphatum; Tot de dijs spolia quot de gentibus & Trophæa: igitur Romani non ideò tanti quòd religiosi, sed quòd impune Sacrilegi &c.* Rome is famous for as many staines of impiety as triumphes: shee spoyled as many Temples as shee sacked Nations. Rome therefore owes more of her greatnes to sacrilege then Religion; that ever was the engine that rayseed her, this but the pretense.

Pag. 192.

Master Knevet is here reported to have dyed a Catholike; what of this? If you say a Romane Catholike I say you speake downe right *non sense*. As if one should say a particular vniversal: but you would be understood that upon dislike of the Protestant cause after this conference he turned, and dyed Papist. This imposition is no newes, one single man may the easilier beare with this (though odious) aspersiõ of revoult; since there have beene those impudent pennes which durst traduce the most admired patterns of Christianitie, and affirme that worthy Beza and Doctor King the late reverend Bishop of London, &c. recanted their Religion with their last breath: which they wote out themselves to establish; Nay since upon the like occasion, no lesse then two Earles and almost an hundred other worthy personages and constant Protestants escaped not this calumny; I heare this with-

See Doctor
Featleys Pref.
to the Protest.
Relat. of
Confer: had.
Jun. 27. Anno
1623.

out

out wonder. But suppose wee should (against our knowledge and our Doctors knowne worth) yeeld his Lordship the victorie: and (against Charitie) confesse also the gentlemans revoult; what of this? although it be esteemed the happines, yet tis not the justification of an enterprise to prosper; Truth for a time may be overborne whiles falshood may triumph.

Prosperum ac felix scelus virtus vocatur.

*Sen. Herc.
Furen.*

Mischeife may perhaps succeed, but that successe makes it not a vertue; Our Christian fortitude may be overborne, but cannot be daunted: howsoever wee confesse the most skillfull Fencer may sometimes get a knocke, yet also we know that that cause is not alwayes the best which gettes the day. Our faith hath firmer foundation then flesh and bloud: volubility of speech cannot carrie it where God decides the controversie. *Philosophie* weele admit as a *hand-mayd* to divinitie, which you suborne against its Mistris; but see the best you get by it; just as much as he who preposterously takes out of the fire a burning Iron with his fingers, when hee might both aptly and securely have done it with the Tonges.

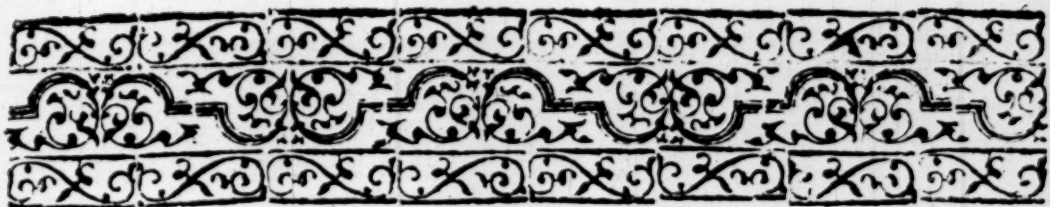
And now Sir *S. E.* not to dally with you any longer I am to let the world know that neither our Doctor is that flincher, nor Master *Knewet* that Turnecoate as you storie them. For the likelihood of your Lords challenging Doctor *Featley* in England, the Reader may re-

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fect on my answer to your 23. Page

Where you accuse him for declining a second conflict in *Paris*; I answer, that in *Paris* hee could not meete his Lordship, because his honour had so contrived the matter, that he left the towne before Doctor *Featley* had leave from the Ambassadour (whose Chaplaine hee then was) to encounter him.

That our Doctor did neither distrust his cause or himselfe in respect of him, is apparent, because after this conference with Doctor *Smith*, he had a disputation at *Paris* with Doctor *Bagshaw*, a man of greater note and antiquity then his Lordship. And therefore your slanders and detractions are groundlesse and improbable. As for Master *Knevet* that he dyed no Papist as you report, but a most zealous Protestant, one Master *Russell*, and diverse other without exception yet living, are ready daily to testifie against you, and therefore if you would have had your untruthes to have passed for currant you should have done wisely to have seene those witnesses extinct, before you had ventured the presse. This Gentlemans faith was strengthened not staggered by this conference; the sequell shewes, he liked so well our Doctours carriage in this busines, that in respect of him I may say (give me leave to use your last words against you) he bore away the prize.



*The Conclusion to him who lent
mee this Booke.*

S I G N I O R,

You may perceiue that your Courtesie in lending me this worke of your friend S.E. hath made you the occasion of a great deale of Charity which hath cleared both our Doctor and our caule. In requitall of the large *encomium* you gave the Authour, I have justified our Doctors merit, from whose esteeme he seekes to derogate. In some lines my penne may seeme to gall him, but Ile make no Apology, because it can plead Retaliation. If my paines cannot rectifie your judgment (which I wish they may) yet they shall stand as a memorandum, that a Protestant is like that Tree which is *rooted the faster by shaking*; and that his dislike of Transubstantiation, besides his *Countrie*; hath *reason* on his side. I might here interpose a serious dissuasive from *Curious* disputes in this argument, but that I refer my Reader to that exact & learned peice of judicious *Hooker*. in his 5. booke of his *Eccl. Pol.* n. 87,

Surely whiles men devoutly contented themselves to know that they at the Receipt of the holy

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Sacrament did to their unspeakable comforts participate of the *body* and *bloud* of their *Saviour*, and were thereby nourished unto life : they did never trouble the Church with these disputes which determine the manner how he is present there : (which presence of Christ I understand to be reall rather in respect of the faithfull heart, which entertaines him then the Sacrament which indeed really exhibites but doth not corporally containe him) neither can the ancient Fathers with good conscience, by any Reader be interpreted, to determine the manner of his presence at the Sacrament either by *Consubstantiation* or *Transubstantiation*. And truly I should much marvaile what should move you to so much dispute the manner of Christs *reall presence*, since our opinion which denyes it to be by *Transubstantiation*; affords the Communicant the same solid comfort, *viz*: the very participation of his Saviour ; as yours doth which defends it : if I did not find it to be a new hatcht Politie to proppe up that which maintaines the papacie. Were it not to keepe in the fire of Purgatorie you would not be so hot for *Transubstantiation*; grant this & they will leade you into that. For if the body be substantially in the Sacrament, then is there a true Sacrifice ; and if so, then *pro Viuis & defunctis* ; if for the dead, then for such as are capable of Release ; and so consequently for the Release of soules out of Purgatory. And then forsooth nothing but your good Angels can be heard in your Case. And thus is the ground of this your zeale and controversie discovered. That which at the first was no better then the
breath

breath of *Popes*, is now become their very life and being: without *Transubstantiation* their chiefest state and *substance* would vanish. This doctrine I have taken occasion to examine. Nor can any viewing it with his owne eyes (without that mist of the Romish Church before them) chuse but admire and detest its deformities. What though but luke-warne Christian can digest such a Tenet which shall so saucily robbe Christs body of its properties, and instead of a *Sacrament*, delude him with no better then a *Monster*? For my part it shall be part of my continuall thanksgiving to him in whom onely we can see light, that we have not so learned Christ, but can better discern of the Lords bodie.

Vale.

Hic Rhodus, hic Saltus
